Vidarshanà Bhàvanà Kramaya

(Method of insight meditation)

By

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English translation

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Translator's note

This is my tenth attempt at translating books authored by the most Venerable Rerukàne Chandavimala *Mahà thero*. This is the most difficult translation I have attempted so far.

Standard practices regarding the writing of Pali words in Roman script have been followed. There has been no attempt to translate words such as Buddha, Dhamma, Saïgha, Tathàgata, Bhikkhu, Bhikkhunã and Nibbàna. They have been treated as English words and also written with the first letter in capital as a mark of respect. Also when The Buddha has been referred to by a pronoun such as **He** it is spelt with the first letter in capital. Dhamma with a capitol '**D**' is the teachings of the Buddha. The word *dhamma* with a simple'd' is translated as things.

Certain Pali words such as *sàsana* (dispensation of the Buddha), *kamma* (action) and *sa§sàra* (cycle of births and deaths) have been translated at the first occurrence but the Pali word is used thereafter because it is felt that they convey a better meaning even to the readers of English writings on Buddhism than the English equivalents. In some instances the Pali phrases and terms are given in parenthesis along with translations as some readers are familiar with the Pàli. Any words other than names which are not considered to be English are written in italics.

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Some foot notes are not from the original book but are explanations of the translation.

I wish to acknowledge the encouragement received from **The most Ven. Kirioruve Dhammànanda Mahà Thero.**

My grateful thanks are due to the **Ven. Kukulpane sudassee thero** who explained to me the meanings of several Pali and Sinhala words contained in the original book. I also wish to thank the **Ven. Digana Sugatavaïsa thero** who explained to me the meanings of a few words which I had omitted to discuss with the **Ven. Kukulpane sudassee thero**

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PREFACE

It is from meditation that one can reap the great benefits of being a Buddhist. Although it is also possible to acquire the benefits of alms giving and protecting morality by meditation, it is not possible to acquire the great benefits of meditation by giving alms and protecting morality. The fruits of meditation can be had not only in the world beyond but also in this world itself. The person who engages in meditation systematically receives many benefits in this life, even if he is unable to acquire great benefits such as absorptions and paths.

The fruits of meditation can be had equally by everyone such as the lay, ordained, female and male. If one engages systematically in meditation over some period and his mind and body gets accustomed to meditation, it will become a great comfort. *Yogàvacaras* are able to live in the forest and meditate over long periods, even without the comforts such as food, drinks and residences because there is a great comfort in it. Meditation is unpleasant only until it is developed to a stage which produces such comfort. The *Yogàvacara*[1] who develops

[1] One devoted to meditation also called learner.

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meditation until a comfort is experienced will never again think of giving up meditation. The instant well being acquired by meditation is one of its benefits. There are many other fruits of meditation received in this life itself.

There is a reduction in the number of *Yogàvacaras* in our country at the present time and it has become like a decoction of Myrabolans because they are not aware of the method of meditation which shows results. Teachers who are capable of explaining methods of meditation to others, have a knowledge and experience in meditation are not abundant in our country. Books written by people knowledgeable in meditation are also rare. The only book giving a description of meditation available in our country is the Visuddhimagga. That book which is written in Pali is of no use to those who do not know Pali. Even for someone who knows Pali, it is not easy to understand the methods of meditation without the help of teachers. Although it is possible to understand the methods of tranquility meditation, it is not easy to comprehend the methods of insight.

It is apparent from what some meritorious people say that there is an idea to develop insight and attain paths and fruits during this period which is close to the completion of 2500 years of the Buddhist era. Arising of such a great idea even in a few people can be considered as an omen for the shining of the Buddha *sàsana* in the future. As the year 2500 approaches, there will be plenty of celebrations. However much celebrations are held, it is not a proper uplifting of the *sàsana*. Real development of the *sàsana* is the arising of *Sotàpanna* (stream enterer),

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Sakadàgàmi (once returner), *Anàgàmi* (non-returner) and *Arahat* (holy) people. Even if no noble people arise, an abundance of people developing insight for the attainment of paths can be considered as a great improvement in the *sàsana*.

However much effort is made and suffering undergone to engage in meditation over a long period, no visible fruits will be acquired if the meditation is not practised systematically. In order to see results soon, it is necessary to know the correct method and meditate. A serious matter faced by the lay and ordained people desirous of meditating is the absence of teachers who show the path. We have compiled this book 'Vidarshanà Bhàvanà Kramaya', so as to help those meritorious people to the best of our ability. This has been prepared in association with the Visuddhimagga and its associate writings, several books written by Burmese *yogàvacaras*, as well as many matters learnt by discussions with *yogàvacaras* we have associated and our own experiences.

We have made a special effort to prepare this in a manner which is easily comprehended by everyone because, we have heard many people say that it is difficult to read and understand Dhamma books. Books of this nature which contain deep matters cannot be understood by reading only once or twice. In order to make use of this book, it is necessary to read it over and over again until the matter is comprehended. It is our firm belief that if this book is comprehended well and meditation practised correctly as indicated in the book; many

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people will be able to see the results of meditation in this world itself.

Yours with love of the Sàsana

Rerukàne Chandavimala

2491/1947 20th November
Sri Vinaylamkàràmaya
Pokuõuvita.

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Method of insight meditation

Namo tassa bhagavato arahato Sammàsambuddhassa

Bhavaggu pàdàyai avãci heññhato
etthantare sattakàyåpapannà
råpã aråpã ca asa¤¤i sa¤¤ino
dukkhà pamu¤cantu phusantu nibbuti§.

The supramundane Buddha who has a heart moistened with great compassion towards all beings and help the helpless; attains Buddhahood by undergoing great suffering to complete thirty perfections such as liberality, over an extremely long period of four Asankheyya[2] and one hundred thousand aeons for the purpose of releasing the helpless beings who are suffering due to birth, decay, ageing, death, sorrow, lamentation and the suffering in hell and to establish them in the oasis of Nibbàna which is an ambrosia.

Supramundane Nibbàna which is the well being in the extinction of all aggregates of suffering in *Sa§sàra* can only be attained in the Buddha *sàsana* and no other *sàsana*. Beings acquire well being in human, *deva*[3] and *brahma*[4] realms even in the absence of the Buddha *sàsan*a. The Tathàgata teaches the path for acquiring those mundane benefits only as an extra, non-principal action. The main result of becoming a disciple of the

[2] I and 140 zeros.
[3] Celestial beings
[4] Higher celestial beings

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Buddha or a Buddhist is acquiring that well being of Nibbàna. Therefore, in order to acquire the real benefits of being a Buddhist, all Buddhists should enter the path towards Nibbàna as shown by the Tathàgata. Those who do not do so, do not reap the benefits of the *Sammàsambuddha sàsana* which is rarely encountered.

The path towards Nibbàna

The only unfailing path towards Nibbàna is insight meditation. The disciples of the all compassionate Tathàgata have been shown that path.

"***Ya§ kho bhikkhu! Satthàrà karaõiya§ sàvakàna§ hitesinà anukampakena anukampa§ upàdàya, ta§ vo kata§ mayà. Etàni bhikkhu rukkham etàni su¤¤àgàràni jhàyathà, mà pamàdattha, mà pacchà vippañisàrino ahuvattha, aya§ vo amhàka§ anusàsanã.***"

This paragraph is a teaching of the Buddha which should be frequently contemplated by *yogàvacaras*. Its meaning, "Bhikkhus, should a teacher who seeks the well being of disciples and is compassionate towards his disciples, do something due to his compassion towards the disciples, we have done it. Bhikkhus, these are foot of trees, these are empty places. Meditate, be heedful, do not be heedless and repent later. This is our advice to you."

Although some people consider that it is possible to easily attain Nibbàna by performing wholesome acts such as

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veneration, offering flowers and lamps, giving alms to the Saïgha; construction of image houses, Dhamma halls and residences for the Saïgha; protecting five precepts and eight precepts on *poya*[5] days; there is no method for the attainment of Nibbàna other than the overcoming of defilements which cause the births in future lives; with the arising of four supramundane path knowledges by means of the development of insight. If it is possible to easily attain Nibbàna by making a wish after offering a flower or lamp; the great compassionate Tathàgata would not have advised His disciples to undergo suffering by meditating under the foot of trees or empty places without showing the easy method.

Inability to attain Nibbàna only by protecting morality

Some do praise liberality. Indicate that morality is important to attain Nibbàna. Expect to attain Nibbàna with morality alone. If it possible to attain Nibbàna with the purification of morality, the Tathàgata would not have stated the following.

"***âkaïkheyya ce bhikkhu! Bhikkhu àsavànaß khayà anàsavaß cetovimuttiß pa¤¤à vimuttiß diññheva dhamme sayaß abhi¤¤à sacchikatvà vihareyyanti sãlesveva paripårakàri ajjhattaß cetosamatha manuyutto aniràkatajjhàno vipassanàya samannàgato bråheto su¤¤àgàràna§.***"

"Bhikkhus, if one wishes to attain *Ceto vimutti, Pa¤¤à vimutti* and the fruit of *Arahatship* by removing cankers such as sensuous pleasures in this life itself, he will be a person who

[5] Days of Buddhist religious observances.

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completes morality, engages in the concentration of the mind, has undying absorptions and insight developed by meditating at an empty place." is its meaning. Then, if it is possible to attain Nibbàna with morality alone; will not mention a concentration of mind, insight or meditating at an empty place. In the *sutta* Dhamma where the Buddha has given the benefits of liberality and morality there are only statements such as "***Kàyassa bhedà parmmaranà sugati§ sagga§ loka§ upapajjati***," meaning liberality and morality result in the benefits of becoming (being born again) and no mention of Nibbàna is found anywhere.

Buddha has mentioned the attainment of Nibbàna only in the teachings which show the benefits of meditation such as ***"Anicca sa¤¤à bhikkhave! Bhàvità bahulãkatà mahapphalà hoti mahànisaõsà amatogadhà amatapariyosànà"***. There is no Nibbàna in becoming. There is no becoming in Nibbàna. Extinction of becoming is Nibbàna. Therefore, the becoming which results from wholesome acts is opposed to Nibbàna. Expecting to attain Nibbàna due to wholesome acts which results in becoming that is opposed to Nibbàna and lengthens the *Sa§sàra* is like expecting to dry something in the rain. It can be presumed that, those who claim Nibbàna could be attained with liberality, morality and wishing do so because they have misunderstood the Dhamma phrases such as-

"Idam me dàna§ àsavakkhayàvaha§ hotuti eva§ pana vivañña§ patthentena vivañña vasena ñhapita§ arahattampi pacceka bodhi¤àõampi sabba¤¤uta¤àõampi dàtu§ sakkoti yeva."

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"Dàna§ khalu sabhàvena sagga mànusa bhogada§ pariõàma vaseneva hoti mokkhupanissaya§"

It should be realised that however much alms are given, morality protected and wishes made, Nibbàna cannot be attained without developing insight and developing the four path knowledges to overcome defilements in a manner never to arise again and Nibbana can never be reached by means of alms giving, protecting morality and making wishes. May the noble people who wish to be released from the suffering in *Sa§sàra* and attain Nibbàna, engage in insight meditation to whatever extent possible, before the lapse of this valuable Buddha period, without being mislead to expect the attainment of Nibbàna by means of liberality, protecting morality and wishing.

Saying that wholesome acts do not result in Nibbàna, should not be misunderstood as, there is no use of performing wholesome acts. Nibbàna is far away for the world ling. When he will attain Nibbàna cannot be determined. Sometimes he may attain Nibbàna in this life. Sometimes may not attain in tens of millions of aeons. The being who travels the *sa§sàra* without attaining Nibbàna should at least have merit to gain mundane well being. Therefore the Tathàgata stated.

"Alameva dànàni dàtu§, ala§ pu¤¤àni kàtu§, devabhåtassa pi upakàràni pu¤¤àni, manussabhåtassa pi upakàràni pu¤¤àni, pabbajitassa pi upakàràni pu¤¤àni"

"It is suitable to give alms. It is suitable to perform wholesome acts. Wholesome acts help the *devas*. Wholesome

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acts help the humans. Wholesome acts help the ordained." Is its meaning. All beings are not able to develop insight and attain Nibbàna in the present life. Only those persons who are born in happy states of existence due to a three-root condition (*Tri hetuka*) and have beneficial decisive support can achieve it. Birth of three-root conditions is due to the power of a wholesome act. The person who has no powerful wholesomeness is born of a re-birth consciousness with no-root conditions (*Ahetuka*) or two-root condition (*Dvihetuka*). Even the person who likes to attain Nibbàna cannot achieve it without a birth of three-root conditions. As such one should perform wholesome acts such as alms giving in order to be born in a suitable state of existence.

Wholesome acts such as alms giving help the attainment of Nibbàna by resulting in a good birth. It should be understood like how the rain helps in the production of grain. Rain helping the production of grain is a truth. Yet, it is a distant assistance. Although it can be said that rain is something which produces grain, no amount of rain will produce grain if a farmer does not cultivate. The principal cause of the production of grain is the cultivation by the farmer. Similarly insight meditation is the principal cause of the attainment of Nibbàna. Wholesome acts such as alms giving are non-principal causes.

Paths and fruits can be attained at the present time

Although some say, "There is no use in developing insight at the present time. However much insight is developed

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it is not possible to attain paths and fruits at this time." there are no reasons to believe that this is true. If some practice results in some fruit and if the practice is completed correctly, the fruit should be received. If the results are obtained only at certain times and not always, even when the suitable practice is completed, the Tathàgata Dhamma should be directing towards Nibbàna for a short time and not directing towards Nibbàna during rest of the time. His Dhamma is not something that directs to Nibbàna only at certain times but is something that directs to Nibbàna at all times.

Those who say that paths and fruits cannot be attained at this time even by developing insight are attacking the Tathàgata Dhamma by invalidating it at certain times. The Tathàgata has not mentioned that Dhamma directs towards Nibbàna at certain times and do not do so at other times. By, ***"Ime ca subhadda bhikkhu sammà vihareyyuß na su¤¤o loko arahantehi assa."*** the Buddha has stated that, if Bhikkhus live properly and complete the practice properly the world will not be devoid of *Arahats*. This expresses that, there is no period during which Dhamma does not direct towards Nibbàna and if the practice is completed properly paths, fruits and Nibbàna can be attained at all times.

Vanishing of paths and fruits

There are stories about the disappearance of paths and fruits in several books of commentaries. They are not compatible with each other. Therefore, they cannot be accepted

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as fruitful. Even according to those stories about disappearance, present time belongs to the period during which paths and fruits can be attained. That period will continue into the future.

Whenever the paths and fruits disappear, it will not be because of the fault of the time but because people will have given up the practice. Paths and fruits cannot be attained due to the effort made during one life only. The disappearance of the paths and fruits may occur after everyone suitable to attain paths and fruits in this Buddha *sàsana* have attained the paths and fruits.

When humans give up the practice required to attain paths and fruits which is the development of insight, there will be no one who knows the method of meditation. Thereafter, no one other than a *Pacceka* Buddha will attain paths and fruits until another Buddha arises and teaches the path to Nibbàna. Saying that, paths and fruits cannot be achieved due to the change of times even while the Tathàgata Dhamma and the method of insight meditation still exist is contrary to the Buddha word, "*Imeca subhadda bhikkhu sammà vihareyyu§ na su□□o loko arahantehi assa*".

Presence or absence of those who have attained paths and fruits at the present time

Some are of the opinion that there are no people who have attained paths and fruits at present. Those who have attained paths and fruits do not announce to the world, "I am a

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Sotàpanna, I am an *Arahat*." There are also no special features by which they can be identified.

Hundreds of thousands of those who have attained paths and fruits lived as lay people in cities such as Sàvitti, during the time of the Buddha. They also lived like ordinary people while being engaged in agriculture and trade and looking after wives and children. They did not have any special characteristics. There were also many who had attained paths and fruits among the Bhikkhus who lived in the past. Books on commentaries show that it was hardly possible to point to a Bhikkhu in this island of Lanka and say, he is a world ling. Whatever number of noble ones were present; there were no features to identify them as *Sotàpanna* - *Sakadàgàmi* - *Anàgàmi* or even *Arahat*. Following is a story in the Dhammasaïganã commentary:-

There was a *buóóhapabbajjit*a (one who had ordained at an old age) who acted as an attendant to an *Arahat* living at the Cittala Pabbata temple in ancient Lanka. That Bhikkhu who was carrying the bowl and robes of the *Arahat* and walking behind him after going on the alms round, asked the *Arahat*, "*Bhant*e, what are noble ones like?"

Then the *Arahat* said. "*Avetni*[6], elderly carry the bowls and robes of noble ones and act as attendants but do not identify the noble ones. *Avetni*! It is so difficult to identify the noble ones." Even then, the *buóóhapabbajjit*a did not understand the matter.

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[6] A form if address of junior Bhikkhus by senior Bhikkhus.

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This story shows the difficulty in identifying noble ones. As there are no signs through which noble ones can be identified and that they do not declare their noble status, only a person who can read others minds that can determine whether there are or there are no noble ones in the world. Even for someone who can read others' minds, it is difficult to examine the status of everyone in the world. If people like us who cannot read others' minds try to determine the presence or absence of noble ones at the present time, it becomes a funny action.

At the present time, those who develop insight are not many, even among the ordained. Therefore, people consider as great, the Bhikkhu who arrives at a quiet place such as a forest hermitage and meditate. Faithful Buddhists arrive from far away and make offerings and attend to their needs. The talk that, "There are no noble ones at present; paths and fruits cannot be attained. Therefore, meditating is a useless task." can be considered as something created to demean the status of the Bhikkhus who meditate at quiet places such as forest hermitages; by those who do not meditate.

Although it is not possible to determine whether or not noble ones are there at present, it is possible to say that they are not as many as in the past. One does not attain paths and fruits with the effort made in one life. Those who have developed insight during previous lives become capable of attaining paths and fruits in this life. It can take many lives for the insight knowledge to mature to a level adequate for the attainment of paths and fruits. Meritorious people who have completed

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perfections such as developing insight in previous lives did attain paths-fruits and Nibbàna in groups during the time of the Buddha and periods close to it. As a long time has passed after the enlightenment of the Buddha most of those who were suitable for the attainment of paths and fruits should have already done so. There must only be a few left, if any. The lack of those who have attained paths and fruits at present should be due to this reason.

People who have beneficial conditions among those who develop insight at present will attain paths- fruits and Nibbàna in this life. In the case of those who do not have beneficial conditions it will cause the attainment of paths and fruits in a future life. If insight is not developed, paths-fruits will not be attained automatically, merely due to the presence of beneficial conditions. The presence or absence of beneficial conditions is something which cannot be determined. Many people, like the **son of the banker Maha Dhana** who lived in Benaris during the time of the Buddha, deteriorated from the possible attainment of paths and fruits even when they had beneficial conditions to attain paths and fruits.

Buddha, on sighting the son of the banker Maha Dhana who had one billion and six hundred million in wealth, was intoxicated with the riches and lost all the wealth due to improper behavior and was begging in the streets told Ananda *thero,* "Ananda, look at this son of the banker Maha Dhana who is begging. If he did not destroy the wealth and engaged in industry from the first part of the life, he had the fortune to

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become the leading banker in the city. If he ordained he could have overcome all defilements and attained *Arahatship* and Nibbàna. If he engaged in industry from the middle part of his life, he could have become the second highest banker, if ordained could have become an *Anàgàmi* and attained Nibbàna. If engaged in industry during the latter part of his life, could have become the third highest banker and if ordained could have become *Sakadàgàmi* and attained Nibbàna."

Although many people think that meeting a Buddha and listening to Dhamma is an easy way to attain paths-fruits and Nibbàna, everyone does not attain Nibbàna by that alone. Buddha looks at the world early in the morning, seeks those who have beneficial conditions, teaches them Dhamma and makes them attain Nibbàna. If everyone who listens to Dhamma from the Buddha will attain Nibbàna, what is required to be done is to teach Dhamma from one end of the world to the other end and not go seeking those who are capable of realising the Dhamma. The person who does not have the beneficial conditions and is incapable of realising the Dhamma will not attain paths and fruits if he listens to Dhamma from the Buddha not only once, even a thousand times or listens to Dhamma from a thousand Buddhas.

King Kosala was a lay disciple who closely and very frequently associated the Buddha. He was a disciple who heard much Dhamma. There are many suttas that the Buddha specially delivered to him. Kosala saïyutta containing many suttas which is a part of the **Saïyutta Nikàya** were specially delivered to him.

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He constructed a large temple for the Buddha. Buddha lived the longest period in the Kosala kingdom. Yet, king Kosala did not attain at least *Sotàpatti*. **Queen Mallika** was also a person who frequently heard Dhamma from the Buddha and also offered alms. Yet, she did not attain paths and fruits.

The Bhikkhu named **Sunakkhatta**, like Ananda thero did closely associate the Buddha and acted as attendant for some time. Yet, he failed to at least arrive at the *Sotàpatti* path. Similarly there could have been many people who closely associated the Buddha but failed to attain paths and fruits. Many Buddhas have arisen in the world. In this long *Sa§sàra* it cannot be said that there could be a person who had not met a Buddha and not heard Dhamma from a Buddha. If all beings who heard Dhamma from the Buddhas attained Nibbàna, there will be no beings in the world today. Everyone would have attained Nibbàna.

When lotuses which are sufficiently matured receive sunlight they bloom. Similarly beings who have beneficial conditions attains paths-fruits and Nibbàna when they hear Buddha Dhamma. The rest do not attain Nibbàna. Only the beings that have learnt the examination of aggregates and the like, developed wisdom by practising insight and have three-root conditions will attain Nibbàna after listening to Dhamma from the Buddha. Giving alms and protecting morality alone is not sufficient to become such a person in the future. Those who only perform these two will of course be born in a happy state of

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existence and succeed in meeting a Buddha. They will not succeed in attaining Nibbàna after listening to Dhamma.

Differences in people

"Cattàro me bhikkhave! Puggalà santo saïvijjamànà lokasmiŞ, katame cattàro? Ugghañita¤¤u, Vipacita¤¤u, Neyyà, Padaparamo ime kho bhikkhave! Cattàro puggalà santo saïvijjamànà lokasmiŞ."

According to the above discourse, there are four types of people as *Ugghañita¤¤a, Vipacita¤¤a, Neyya* and *Padaparama.*

People like Dàrucãriya, Sàriputta and Moggallàna who are capable of instantly realising the four noble truths and attaining Nibbàna after listening to Dhamma delivered in brief by a Buddha or a disciple of the Buddha is ***Ugghañita¤¤a***. The people who are capable of attaining Nibbàna after listening to a descriptive Dhamma discourse is ***Vipacita¤¤a***. Those who attain Nibbàna after learning Dhamma, repeated contemplation on the Dhamma learnt, following the Dhamma, associating virtuous friends and meditating over a long period are ***Neyya*** **people**. Those who are incapable of attaining Nibbàna in the same life irrespective of listening to Dhamma, associating virtuous friends and meditating to whatever extent are ***Padaparama*** **people**.

People who have developed insight knowledge to a great extent by activities such as meditation in previous lives are *Ugghañita¤¤a*. The people who have developed to a medium level are *Vipacita¤¤a*. Those who have developed insight

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knowledge to a small extent are *Neyya* people. Those who have no beneficial conditions or have dangerous *dhamma* are *Padaparama* people. It is the *Neyya* and *Padaparama* people who should practise insight meditation. *Padaparama* should do so for the sake of the future.

Dangers for the attainment of paths

Kammàntaraya, Kilesàntaraya, Vipàkàntaraya, Upavàdàntaraya and *âgnà vyàtikammàntaraya* are five matters which are dangers for the attainment of paths. Five heinous crimes (*Pancànatariya kamma*) and rape of Bhikkhunã are *Kammàntaraya*. Whatever beneficial conditions are present, a person who has committed one of these actions cannot attain paths-fruits in the same life irrespective of the degree of effort made. Wrong view with fixed destiny (*Niyata Miccà diññhi*) is *Kilesàntaraya*. The person who has taken wrong view can attain paths-fruits if he abandons it and takes right view. Births of two-root and no-root conditions are *Vipàkàntaraya.* Paths-fruits can be attained in the same life only by people born of three-root conditions. Those who are born of unwholesome *kamma* and weak wholesome *kamma* are people with no-root conditions and two-root conditions.

Those who are born with the strength of powerful wholesomeness have three-root conditions. "Whether there are or not, people with three-root conditions" is one of the questions at the present time. Answer to this should be, there are. The people with no-root conditions among humans are those born

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blind. They can be easily identified. There are no signs to identify those with two-root and three-root conditions. It should be said that those with sharp intelligence have three-root conditions and lesser intelligent people have two-root conditions. However sharp the intelligence at birth; the intelligence of the person who does not receive an education is not prominent. There are many people in the world that falls into the category of the un-intelligent because of not being educated. There are many who fall into the category of the intelligent by education even though they do not have intelligence at birth. Therefore it is not easy to sort out the intelligent and the un-intelligent.

The attainment of nobility by hundreds of thousands of humans at cities like Sàvitti during the time of the Buddha shows that many people with three-root conditions lived during that time. If there were many people with three-root conditions at that time there is no reason why there cannot be people with three-root conditions among the present generation. It should be said that there are many people with three-root conditions at present. It is not possible to identify someone who is suited to attain paths - fruits in this life and he is one with three-root conditions, by any means other than systematically developing insight meditation. As it is not fruitless for anyone to develop insight, may everyone practise meditation without waiting to determine whether they have two-root or three-root conditions!

The action of abuse/insult of noble ones is ***Upavàda Antaràya***. Maliciously insulting a Buddha, *Pacceka* Buddha, a

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noble disciple of the Buddha or even a lay *Sotàpanna* is the *âryopavàda kamma*. It is a danger which can be corrected. This is removed by being pardoned by the noble person. Thereafter he can attain paths and fruits. When the noble person insulted cannot be found, one may worship the direction in which he went and beg pardon. If the noble person insulted is not living one can beg pardon by worshipping the tomb. It has been mentioned that these actions can subside the particular *kamma.* As it is possible that some offense has been committed against noble ones such as the Buddha, the *yogàvacara* should beg pardon of the triple gem and noble ones, prior to meditation.

Transgressions committed willfully and knowingly are ***âgnàvyatikramàõtaràya***. They remain dangers only until the transgressions are expressed and purity attained. If one relinquishes higher ordination they are not dangers.

Insight and *Pabbajja*[7]

Although some think that paths-fruits can be achieved only by taking *Pabbajja,* leaving even the cities and villages and developing insight in a forest, it is not so. If meditation is practised systematically, its results are acquired equally by the lay or ordained. There is no difference in the result whether the meditation is done in the city, village, temple or a household; if it is done correctly.

[7] Ordained status

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During the time of the Buddha a lay female disciple named Màtikà who learnt meditation methods from Bhikkhus who spent the rains retreat at the village of Màtika in the country of Kosala after obtaining instructions from the Buddha; practised meditation and attained the fruit of *Anàgàmi* even before the Bhikkhus and finally attained Arahatship. Finally the Bhikkhus also attained Arahatship with the assistance of the lay female disciple. As it is possible for both the lay and ordained to attain paths-fruits and Nibbàna; may the meritorious people who desire the release from suffering **remain lay and develop insight while being engaged in their livelihood and employment** without repenting and looking for means of meditating in a forest hermitage saying, "We shall go to a forest hermitage and meditate".

If there is a possibility to peacefully meditate without being employed, such a person can see the results much faster. If the person, who does not have the freedom to meditate, waits until freedom is obtained, he will deteriorate in the meditation. However busy a person is, he is able to set aside some time for meditation. Set aside time in that manner and meditate. As one gets used to meditation, one can meditate while being engaged in other work.

Reason for not attaining Nibbàna and means of attaining

Insight is the activity required to overcome suffering and attain Nibbàna. In order to gain understanding about insight, the person who attempts to do so has to know the reason for not

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attaining and how to attain Nibbàna. Therefore, a few matters about those are given below.

The five aggregates itself is a lot of suffering. All suffering is created there. As there is no place for the arising of suffering in the absence of the five aggregates, that itself ends all suffering. Nibbàna is the well being of liberation (well being of freedom) due to the end of suffering. Arising of new formations with the extinction of old formations is caused by the non-attainment of Nibbàna. What the person who seeks Nibbàna should do to attain it is to look for the causes for the arising of new formations or repeated births and remove them. Omniscient Buddha has taught that the cause for the repeated births is craving. What are required to be known now are the two matters, "What is this craving? How do repeated births occur due to this?"

Craving is the nature of desire and attachment to various things. Although craving is one, it is referred to by various names because of its variable nature. Greed, lust, need, desire, love and affection are some of the names used to refer to it. Craving which is a single *dhamma* is referred to as three types according to the extent to which it affects the being. The first craving is the desire to live. That is to live in the world as a particular person. The second craving is the desire to satisfy one's faculties with forms, sounds and the like which are considered as good. The third craving is the desire for wife-children-relatives-friends-elephants-horses-cattle and garments-

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ornaments, food-drink, vehicles, houses, gold-silver-pearls-gems-cash which are required for the satisfaction of faculties.

The first among the three carvings which is the desire to live is extremely powerful. It is very difficult to be removed. The being dies while such craving exists. Therefore, immediately after the extinction of the final consciousness in this life, a new consciousness will arise as the birth in the second life. As he has the desire to see the world, hear sounds, smell odours, experience tastes, feel contact and to know the conditions of the world; a body containing faculties such as eye which help him to take in objects will arise.

When born in this manner and as the three types of undiminished craving are still present, he will be born for a third time after exit from there. In the future too he will be repeatedly born as long as the craving lasts. He will not arrive at Nibbàna. Whenever such a being overcomes craving, he will not acquire new aggregates. Therefore, it should be known that the cause of repeated births is craving. The only thing to be done to attain Nibbàna is to remove craving which repeatedly provides aggregates for the being. This craving is not something that arises automatically without a cause. It can be removed only by discovering the cause and removing it. Craving cannot be removed by giving alms and protecting morality because not giving alms and not protecting morality are not its causes. It is true that giving alms removes a certain type of craving. Yet, it does not remove the main craving which causes re-birth. It only

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removes the craving for the object given. As giving is an action, it is something that helps the birth in a future life after death.

The cause of the birth of craving is the delusion that exists along with craving and prevents the being from realising the true status of the five aggregates through concealment. The five aggregates have a minor enjoyment and a great consequence[8]. The nature of causing happiness and gladness is the enjoyment in it. Suffering to be undergone to create, creation by suffering alone, having to protect with great suffering after creation, the nature of decay and break up irrespective of whatever effort is made and suffering undergone to protect, being the reason for innumerable forms of suffering and having no freedom as long as they exist are the great collection of suffering in the aggregates. Stated in another manner, being frequently subject to three-fold suffering consisting of suffering due to formations (*Saïskàra dukkha*), suffering due to change (*Viparinàma dukkha*) and suffering due to unsatisfactoriness (*Dukkha Dukkha*) and the absence of permanent well being, goodness or the nature of a being-soul in it as expected by people is the collection of consequences in the aggregates.

The five aggregates which consist of such a collection of consequences is not something to be attached to but be frightened of. It is not something to be glad about but detested. Beings get attached to and not afraid of the five aggregates

[8] The word consequence is used here to mean only unfavourable consequences.

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which they should be afraid of and detest because of the delusion which conceals its correct status of the need to be afraid of and detested. As the real status of aggregates is concealed due to delusion, the individual sees the aggregates as a being-person and not as five aggregates. Sees it as something to be glad about and attached to. This wrong concept and feeling about the five aggregates will be present in the being as long as the status of the five aggregates is concealed by delusion.

Just as the attachment to a piece of glass which a person has been mislead to thinking that it is a valuable gem will disappear the moment he recognises the piece of glass; the attachment of a person towards the five aggregates as an enjoyable thing will disappear, the moment he sees the actual status of the five aggregates with the disappearance of delusion. The future birth of the person will end with the complete disappearance of the love for the aggregates. Facts being so, it should be realised that the cause of the arising of craving is delusion which conceals the actual status of the five aggregates. Delusion can be removed by systematically searching for the real status of the five aggregates. When the actual status of the five aggregates is realised then delusion will disappear. The development of insight is the progressive search for the actual status of the five aggregates in order to remove delusion.

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Insight

Insight is a name for seeing and feeling. The general knowledge that perceives the aggregates as beings- persons-houses-earths-rocks-trees is sighting/vision. The excellent knowledge that sees the specific characteristics and the common characteristics such as impermanence of mentality-corporeality belonging to the five aggregates is called insight. If stated in another manner, the knowledge that sees through the interior and the actual status of things that normal people consider as female, male, being person is insight.

The method of practice developed to acquire insight knowledge is insight meditation. Insight knowledge itself is called the insight meditation with the meaning that it should be developed. *Yoga* is a word used to refer to such method of meditation. The person who engages in such meditation is referred to as the *Yogi* or *Yogàvacara*. Just as a person who is studying a subject has to learn from lesson to lesson in an orderly manner, insight meditation is also a long method of meditation which has to be practised lesson by lesson or part by part. A long time is taken to complete it. May the meritorious people who like to be released from *sa§sàra* meditate until the end without becoming lazy and stopping in the middle!

Advice on the development of insight

The person who wishes to meditate should set aside a time for it and meditate daily. It should be a period longer than

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half an hour. To achieve quick results, it is necessary to meditate for one or two hours. No result can be seen in this life due to meditation done once in a way.

Quiet places devoid of people are the most suitable for meditation. When such a place is not available, should pick a time when others are not making a noise.

For those who meditate in houses or temples it is better to allocate a special place for it. When it not possible to assign a place for it, you may sit anywhere and meditate. Image houses, courtyards of Bo-trees and courtyards of stupas are places suitable for meditation.

The place for meditation should be kept clean. The body and the clothes of the *Yogàvacara* should also be kept clean. When the mind becomes one-pointed, the odours which are not felt at other times begin to be felt. Feeling of odours due to unclean surroundings after the mind is concentrated becomes an oppression for the *Yogàvacara*. It is good to have fragrant materials at the place of meditation. Lack of cleanliness is a hindrance for concentration and wisdom.

Those who meditate among people in cities and villages should do so in a subtle manner. It is better to meditate without being known to others who live in your house or temple. Appearing as a *yogàvacara* is a hindrance. Should not discuss the action of meditation with anyone other than a person who can advise you on meditation or a *yogàvacara* like yourself.

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The meditation you engage in should be considered to be greater than everything else you do and be performed with great respect, love and interest.

Meditate with the idea that I shall attain paths-fruits and Nibbàna and not as an experiment or to acquire merit or gain experience in *sa§sàra*. Effort in those who do it without the expectation of immediate results will weaken. It will also reduce the results.

Poya days are especially suitable for meditation. Final part of the night from 4 AM to 6 AM and the period of one hour after sunset are very good for meditation. If it is possible, anytime during the day is not unsuitable for meditation. *Yogàvacaras* should not become weak but protect the body and mind. The weakening of mind and body is a hindrance for the development of concentration and wisdom. Covetousness, hatred, jealousy, sorrow, fear, doubt, shame and the like are causes for weakening. Should not let these arise and if arisen, mind should be protected by promptly getting rid of them.

One should not consider that I am a *yogàvacara*, others are empty people, I am higher than others and think lowly of others. Should not be proud. Should live with loving kindness and compassion towards everyone.

All four postures are generally suitable for meditation. The sitting position is especially suited for meditation. The best for meditation is to sit in the lotus posture, not lean against anything, not bent forward and keep the body erect. Sitting in

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this manner will be felt as a difficult posture at the beginning. After getting used to it for sometime it will be the easiest for meditation. Those who find it difficult to sit in that manner should sit in any comfortable position and meditate. Sitting in the lotus posture should be practised progressively. It has been said that the half lotus posture with the feet at the back is good for females. Sitting on benches and chairs with the feet down is suitable for both females and males. If some posture causes pain for one, such method is not suitable for him. May everyone meditate in a manner suited for one! Some get healthier when engaging in meditation. Some become fat. Some are affected by various ailments until they get accustomed to it. There are no afflictions for those who meditate for short periods like an hour or half per day. It is those who meditate over long periods such as two-three-four hours at a stretch in one posture that are affected. Sitting over long periods can cause constipation. Constipation can cause head ailments. If so should consume food which has laxative effects. Should at least take a mild medicine.

Yogàvacaras should especially protect the head. If problems such as heaviness of the head, headache, faintish feeling occur, meditation should be suspended and recommenced after being cured. *Yogàvacaras* may sometimes be subject to pain in the stomach, chest due to imbalance of gas. If they occur, one must not seek much treatment. They will be cured when meditation is suspended for a few days. It is only a very few people who can continuously meditate over a long

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period. Others have to stop meditation on many occasions due to these problems. If some illness arises, meditation should be suspended until it is cured. If no consideration is given to illnesses and meditation practised continuously the illness can become serious and finally a situation may arise that nothing can be done.

Insanity and meditation

Some are afraid of meditation assuming it to be a cause of insanity. It is a baseless fear. Everyone who became insane after meditating for sometime did not become insane due to meditation. The sickness called insanity exists powerfully in some people. This sickness develops slowly in other people. Sometimes it does not develop to a level that others can detect it until several years after contracting it. The minds of the affected people turn in various directions at the beginning. Minds of some turn in the direction of things applicable to pundits. Minds of some turn towards politics. Minds of some turn towards religion. Minds of some turn towards absorptions and meditation. Minds of some turn towards attaining Arahatship. Minds of some turn towards various other matters.

The patient whose mind turns towards being a pundit reads many books, speaks on subjects applicable to pundits and declares to the world that he is a pundit. As it is not possible to recognise this as a form of insanity, rest of the people accept him as a pundit at the beginning. When the illness develops to a level that it is recognizable, others treat him as a person who

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became insane due to excessive learning. Yet, the truth is that he behaved like a pundit because of insanity. The insane person whose mind is bent towards attaining absorptions and performing miracles or attaining Arahatship becomes a *yogàvacara*. At this stage the others do not feel that he is insane. When the illness develops to a level that it becomes apparent to others, he is considered to be someone who meditated and became insane. Yet, the truth is that he meditated because of insanity.

A matter that *yogàvacaras* should be careful about

Normal human beings, who have no idea about the examination of *dhamma* such as formations and their characteristics such as impermanence, see the world in one way. The *yogàvacara* who has comprehended *dhamma* such as formations and their characteristics of impermanence see the world in a manner quite different from the normal people. Therefore, the ideas that arise in the *yogàvacaras* about the world are very different from the ideas and feelings that arise in normal people. Sometimes, a thing that appears very valuable to the normal populace will appear to the *yogàvacara* as something not worth a cent.

Something that the normal people consider as a high action will be seen as fruitless by the *yogàvacara*. If the *yogàvacara* who lives among the normal people that does not see and act according the truth as seen by the *yogàvacara*, states

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and tries to act according to the truth as he sees it, he will be confirmed as insane although there is no insanity.

Therefore, whatever are the feelings of the *yogàvacaras*, they should not forget to talk and act in accordance with the feelings of the normal people. When living in a house, if he does not act according to the feelings of the normal people, he will acquire the convention of insanity without being insane. Therefore, *yogàvacaras* should always act carefully. *Yogàvacaras* should take care when expressing their feelings which are different from those of normal people.

Sighting of meaningless forms

After meditating for several months, some see various forms as human beings that cause lust, fear and delusion, while they are meditating. Should not be deluded by them as they are not real. Even if a fearful thing appears, should realise that it is not real and dispel the fear. Whatever is seen one should not take any notice of them and continue the meditation. If any notice is taken about what is seen, they will appear more and more. It is a danger for your activity. Sometimes, these forms that appear as heavenly beings and humans may even speak. Should not take any notice of them.

Sometimes, they may make predictions about the future. Sometimes the predictions may come true. Sometimes, those who appear may advise the *yogàvacar*a. The *Yogàvacara* must always remember that if he acts according to them, it will be harm and not good that will result. Do not be mislead that

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heavenly beings appeared due to the development of your meditation. Sighting of these forms and hearing of the noises is something like day dreaming. Black forms due to the imbalance of gas, golden forms and glittering forms due to the imbalance of bile and white forms due to the imbalance of phlegm are seen. Some, who engage in *yoga*, actually see spirits. Even if such are sighted and as it is difficult to understand whether it is real or a confusion of vision, it is to the benefit of the *yogàvacara* to ignore all unnatural sightings.

There are spirits that help as well as hinder the *yogàvacaras*. Some *yogàvacaras* receive the assistance of helpful spirits. Some hindering spirits cause problems for *yogàvacaras*. Some *yogàvacaras* receive both. Some do not receive either. Exuding loving kindness towards and transferring merit to spirits and chanting Dhamma which pleases heavenly beings should be performed at times. The special matters such as the sighting of light, forms, spirits experienced by *yogàvacaras* should, if at all be told to a teacher or another *yogàvacara* who can give advice and never to any other person. The *yogàvacara* who expresses such matters to unsuitable people will be called a mad man or liar.

The most suitable method of meditation is to do so in association with a teacher experienced in meditation. When such a teacher is not available, one should learn facts from books and meditate. Those who do it should do so carefully. It is very useful to find other *yogàvacaras* for association. Excessive tiring of faculties and excessive avoidance of sleep can

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sometimes cause the loss of senses. That is why meditation should be practised carefully. When both the mind and body get used to meditation, it is very sweet. Once you get used to it, there is no difficulty in meditating for whatever length of time. Engaging in meditation becomes a comfort for the *yogàvacar*a. Meditation becomes oppression, and something unpleasant only until one gets used to it.

There being something to be protected by or be responsible about is a hindrance for the *yogàvacara*. As the mind also directs towards those during meditation, it is difficult for such people to develop concentration. Those who wish to meditate do renounce wealth and relatives and ordain so as to be rid of such hindrances. Renouncing wealth, relatives and friends is something that cannot be done by everybody. Therefore, the meritorious lay people who meditate while possessing them should make arrangements to protect them so that he may not have to look for and think about them. The one who is unable to do so should strengthen the mind to face whatever happens.

The person who has found a teacher that will give the objects of meditation (*Kammaññhàna*) and goes to mediate in association with him, should look for an auspicious day, arrive at the teacher, make offerings with respect worship him and engage in meditation as directed by him.

The person who begins meditation by learning from books should, at dawn on someday, go in front of a Buddha image, or *stupa*, make offerings such as flowers, lamps and

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fragrant smoke, food or *gilanpasa* as suited for the time of the day; pay respects to the triple gem, transfer merit to the heavenly beings and if the *yogàvacara* is a lay person, observe precepts along with the refuge in the triple gem, sit there and meditate as long as possible. If the *yogàvacara* is an ordained person, he should purify his morality by expressing the transgressions and commence work. It is very good if the meditation can be commenced at an ancient sacred place such as the Ruvanveli *stupa*. It is better if the meditation can be done at such a place for three days or one week at a stretch in beginning.

Seven purifications

Purification of morality (*Sãla visuddhi*)

Purification of consciousness (*Citta visuddhi*)

Purification of view (*Diññhi visuddhi*)

Purification by overcoming doubt (*Kankhà-vitàrana visuddhi*)

Purification by knowledge and vision of what is path and not path (*Maggàmagga ¤àna dassana visuddhi*)

Purification by knowledge and vision of the path-progress (*Pañipadà ¤àna dassana visuddhi*)

Purification by path-progress *(¥àna dassana visuddhi*)

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Insight meditation should be practised as the provision of these seven purifications.

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1. Purification of morality

A doubt, fear occurs frequently in the person with an impure character; whether others will accuse, insult and take revenge with regard to mistakes committed by him.

His thoughts, whether he committed a mistake, is committing a mistake also accuses him. They weaken the mind of the one devoid of morality. Even if the person with a mind weakened due to whatever reason meditates; concentration and wisdom do not develop in his mind as trees planted on infertile land will not grow. Therefore, the *yogàvacara* who expects to develop concentration and attain absorptions or develop insight and attain paths and fruits should become a moral person according to the requirements of morality of a lay person or ordained person as the case may be, before commencing meditation.

As books showing the details of morality are plentiful in supply, no description of morality is given here. The morality of the world ling is not permanent. It can become impure from time to time. Can be broken. Morality becomes permanent only after the defilements which cause wrong doings are removed in a manner never to arise again. Therefore, meditation should not be abandoned saying, morality cannot purified rather than attempting to purify the morality again and continuing meditation. As and when defilements are removed as a result of meditation, morality also becomes pure. Purification of morality becomes difficult with the reduction of meditation.

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Developing the strength of determination also helps the *yogàvacara*. Observing precepts and austere practices improves it. It can also be improved by other methods as well. It is good to observe austere practices to improve the strength of determination.

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2. Purification of consciousness

It is extremely difficult to realise the nature of mentality, corporeality *dhamma* which appear as female, male, being, person and souls due to being covered by four types of covering (*Ghana*) such as continuity (*Santatî*), aggregation (*Samåha*), activity (*Krutya*) and object (*ârammaõa*). The knowledge acquired by studying books is insufficient to destroy defilements and attain paths and fruits. The knowledge acquired by learning from books is only an inferential knowledge and not an absolute vision. In order to attain paths and fruits a much higher pure vision as seen by the naked eye as against the knowledge gained by studies is required. Such vision is something to be acquired by meditation. Just as a person who needs to cut a hard object sharpens the knife in the required manner, one should prepare the mind in order to comprehend the mentality - corporeality *dhamma* which are difficult to be comprehended. As the mind prepared in this manner is devoid of hindrances it is referred to as the purity of mind.

Concentration has to be developed to purify the mind. It is the nature of the mind to fleet from object to object without remaining on one object over a long time. Just as nothing on the two sides of the road is seen clearly by the person travelling in a fast moving vehicle, the un-concentrated mind does not capture the real status of certain dhamma. When practising insight about mentality-corporeality dhamma, the mind will not capture the real status of absolute dhamma; if the mind travels from object

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to object. In such case insight knowledge will not be developed rapidly. Therefore, it is required to develop concentration and prepare the mind to be able to develop the insight knowledge quickly.

The strength that is capable of establishing the mind on one object with the effort consisting mindfulness will develop little by little. Such strength in the mind is called "concentration". The concentration developed to an extent that, the generation of consciousnesses can be established on the same object over a desired period of time without interruption by any other thought is called "absorption". During the early days, there were people who only developed insight and attained paths-fruits without the development of concentration. Therefore, those who do not like to develop concentration may practise pure insight. Some, who develop concentration prior to insight, do attain absorptions and develop insight. Some develop concentration to some extent; acquire only a concentration of the sensuous sphere and develop insight. Some others practise both together. At the present time, it is not suitable to attain absorptions and then develop insight. That is because it may leave no time for insight.

What should be done at the present time is to practise concentration to some extent and develop insight or do both at the same time or develop insight only. In our opinion the best method is to develop concentration over several months and practise both thereafter. Readers may follow this according to their wishes. A method of meditation which can be easily

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practised even at home by those meritorious people who wish to develop concentration is given below.

Meditation on the recollection of the Buddha

The person who practises meditation should do so with great respect and love with the idea that results must be achieved today itself. The results are reduced according to the reduction in respect-love. To do the meditation on the recollection of the Buddha one should sit in the lotus posture in a quiet place at a free time, keep the upper body erect, place the left hand on the lap and the right hand on it with the two thumbs touching each other.

Thereafter, advise yourself by uttering the following sentences. Insert your name at the beginning of these sentences of advice.

1 ..... expedite your meditation before decay, old age, death arrives at you. Hurry up.

2. ..... if you are afraid of and wish to escape great suffering of decay, old age death and suffering in hell, bear up minor suffering. Bear up minor suffering.

3. ..... if you wish to acquire the great well being in Nibbàna, the undying well being; give up minor well being. Give up minor well being.

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After advising in this manner, develop loving kindness as follows. May my wishes come true. May all good ideas become fruitful. May everyone be well and happy. May our protective deities be well and happy. May the protective deities of this village (city) be well and happy.

After this advice and exuding of loving kindness, think three times as follows. May my faculties of eye-ear- nose-tongue-body become inactive. May objects such as form not come towards me. May my mind not go towards anything other than the object of the Buddha. May mind be established only in the object of the Buddha.

Thereafter imagine the Buddha sitting on the Vajràsana[9] in front of you at a distance of five *riyan*[10] and mentally look at the Buddha image and think as follows.

Bhante! The blessed one, who helped the helpless, was all compassionate and omniscient! I lovingly worship your pair of feet. The all compassionate one! I am your disciple. Bhante! I travel the Dhamma path taught by you. Bhante! Blessed one! May you arrive in front of me and appear in my mind!!

After thinking or chanting this three times, close the eyes and imagine the Buddha sitting in front of you. Do not pay attention to any sounds heard. Do not move due to any pain in the body. Bear up. Bear up with effort, all suffering caused by

[9] The seat on which the Buddha attained enlightenment.
[10] Eighteen inches

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flies, mosquitoes, cold and heat. If a mosquito is sucking blood, let it do so. Do not move the body. Movement is a hindrance for realisation. The complete Buddha image will not be captured in the mind at once.

Therefore, contemplate on various parts of the Buddha body including the irradiation. Contemplate on the irradiation around the Buddha. Think of the Buddha amidst the irradiation. Contemplate separately, beginning from his two soles, pair of knees, pair of calf muscles, hips, pair of hands chest, robe, neck, chin, two lips, nose, pair of eyes, brow, the forehead, pair of ears, and circular hair on the forehead and from the forehead down to the two soles. Engage in meditation at least for an hour at a time. It is much better to meditate for two, three hours.

Teachers have made a comparison of making a fire with meditation. People in the ancient times produced fire by rubbing two pieces of wood against each other. This has to be done without a break. The person who rubs intermittently cannot produce a fire. Similarly those who meditate while paying attention to the pain in the body, scratching the body, moving the body to chase mosquitoes and paying attention to other matters cannot see the Buddha image. The meritorious person who engages in meditation while undergoing whatever suffering may sometimes be able to see the Buddha image in his mind as it appears to the naked eye, even before the lapse of one week. If the Buddha image is seen properly at least once, even after undergoing much difficulty, the Buddha image will appear without difficulty in the future.

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The meritorious person who achieves this will experience a happiness which spreads all over the body. Faith and effort also will improve. Therefore, this becomes a method of meditation which is very useful to *yogàvacaras*. The person who acquires this vision becomes like one who lives with the Buddha. His mind will not bend towards sin because of this. He will not forget any activity. It should be known that this is not a method of meditation found in the Visuddhi magga.

The well known *yogàvacara Mahà thero* named **"Gandhàyu§ Sayàóo"** who lived on the rock abode called Sagayin in close proximity to the city of Maõdalay in Burma, did initially use this form of meditation to train the *yogàvacaras* who came to him.

When the Buddha image begins to appear properly, after training well in this meditation, one should stop the contemplation of the Buddha image and commence the meditation on the virtues of the Buddha. Following is the method of meditation on the first of the nine virtues of the Buddha such as *Araha§*. Perform the preparatory action flawlessly as explained earlier, pay mental attention to the Buddha sitting in front of you and contemplate on the five phrases given below after committing them to memory.

(1) My blessed Lord Buddha is devoid of defilements.
(2) Have overcome all defilements
(3) Have broken the cycle of births and deaths.

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(4) Is suited to accept the offerings made by devas and humans.

(5) Does not commit unwholesome acts even in hiding.

These five phrases show the virtues indicated by the term "*Araha§*" contained in the sentence on the nine virtues. Some meditate as "*Araha§, Araha§*". If the meanings of all five of the above phrases or at least one or two of them are realised by the person meditating, when he utters "Araha§" it is good to meditate as "*Araha§*", "*Araha§*" or "*So bhagavà Araha§*".

By removing wholesomeness-unwholesomeness with the help of the *Kammkkhaya ¤àna* (Knowledge involved in the ending of wholesomeness-unwholesomeness) the Tathàgata got over the nature of repeated births and deaths in *Sa§sàra*. The third phrase, "Have broken the cycle of births and deaths" among the stated five phrases shows the removal of *Kamma* which causes repeated births in *Sa§sàra*.

The method of meditation on the contemplation of the Buddha ends.

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3. Purification of view

As stated earlier, one should purify the mind with the meditation on the contemplation of the Buddha or another method and then start the meditation on the purification of view. Seeing and considering the mentality-corporeality *dhamma* as self, as mother, as father, as brother, as sister, as son, as daughter, as relative, as enemy, as friend and as various other people is the personality belief. *Sakkhàya diññhi* is another name for it. Seeing and realising these mentality-corporeality collections not as self, not as persons, not as parents, not as other beings and the like but only as mentality-corporeality *dhamma* is insight knowledge. This knowledge is called the purification of view because it is pure and free from [wrong] view of personality belief. The brief meaning of purification of view is pure knowledge.

The basis of insight is the meditation on the purification of view. A *yogàvacara* takes a very long time to complete this purification of view. Whatever time it takes, the person who learns the kindergarten book properly, will not find it difficult to read the next book. Likewise, the person who completes the proper purification of view can complete the rest of the purifications. Therefore, it is the purification of view that has to be completed properly. Should not make haste in proceeding from here. There will occur, confusion in the meditation of the person who proceeds with haste without completing this properly. This should be done by continuing to divide and

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separate into mentality-corporeality *dhamma* the people that were seen earlier as self, parents, and other people and until the perception that they are I, mother, father, brother, son, wife are removed with own knowledge by dividing them into mentality-corporeality *dhamma*, like a banana trunk which is ripped into layers.

If at some time, the mentality-corporeality *dhamma* impacting on the mind and seen by the eye as people are really seen as mentality - corporeality *dhamma*; it should then be said that purification of view has been completed. It is possible to be deceived that purification of view has been completed because of hearing others saying that there is no being, person or due to leaning from books or meditating for a short time but without acquiring a knowledge and vision. Do not be deceived.

The butcher, who looks for a bull[11], takes it to the slaughter house, kill it, flay the hide, cut into pieces, pile up the flesh, chop into pieces, weigh and sell them to customers; will perceive as "I am looking for bull. I am taking a bull. I am killing a bull." only while he looks for the bull, takes it and kills it. When he is selling the meat he has the perception, "I am chopping the meat. I am weighing meat. I am selling meat." and not the perception, "I am cutting a bull. I am weighing a bull. I am selling a bull". The earlier perception of a bull is not present. It is the perception of meat which is there now, where there was a perception of a bull earlier. If in some *yogàvacara* the earlier

[11] Means cattle, cow/bull.

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perception of I, mother, father, brother and the like disappears and is replaced by the perception of a collection of mentality-corporeality; like in the case of the butcher whose perception of bull disappeared, then it should be known that the purification of view has been completed.

There is another matter which is important here. Although there is no I brother, sister, another one or person in absolute terms; convention cannot be totally rejected. It is not possible to reject convention and live in a world which is established in convention and accepts convention. If a *yogàvacara* begins to totally reject convention and think and speak in absolute terms, others will consider him as insane. Therefore, the *yogàvacara* should understand the absolute as absolute and the convention as convention and deal with the rest of the world while accepting convention. It does not cause any harm to the purification of view.

The creation of the purification of view is easy for those who have studied **Abhdharmàrtha Saïgrahaya** well. If at least the **five aggregates, twelve bases, eighteen elements** and **twenty two faculties** have been comprehended well, it becomes easy to complete the purification of view. Those who have no knowledge of such dhamma may attempt to learn the examination of dhamma such as formations while practising meditation as given below!!

Intelligence is two-fold as intelligence at birth and intelligence acquired by learning and the like. A *yogàvacara*

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should essentially possess the intelligence at birth. The person born with intelligence is referred to as the one of re-birth due to three root conditions. **Intelligence is something pure**. According to the level of purity it can be divided in to three sections as weak, medium and great. The person with highly pure great intelligence can complete the purification of view by means of a brief method of meditation. A method of meditation containing the description of mentality-corporeality dhamma is suitable for one with weak intelligence. A medium type of meditation is suitable for the person with medium intelligence. As it is not possible to sort people and this method is intended for everyone, it is a method of meditation suitable for people with medium intelligence that is given here. It is not unsuitable for others. Therefore, may everyone practise it.

The meditation for the purification of view is done by repeatedly and intelligently looking at the varying characteristics and the universally applicable characteristics such as no-being, no-life of each of the parts by dividing in to absolute components; the collection of mentality-corporeality contained in this body which is about a fathom in length and contains a consciousness. The examination of mentality-corporeality dhamma shown in Abhidhamma is very descriptive. When analysed in such detail the dhamma parts obtained are very subtle. Therefore, it is very difficult for *yogàvacaras* to capture them in their minds. There should be a very pure vision about mentality-corporeality in order to overcome defilements and attain paths-fruits. As extremely subtle mentality-

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corporeality is not captured by knowledge, a very pure vision as seen by the naked eye cannot be achieved by the examination of dhamma according to the Abhidhamma method.

When the vision is not clear, the perception of being does not disappear. Therefore, it is the method of examination of absolute dhamma as shown in the *suttas*, which should be taken for the purpose of developing insight even though it is not the more descriptive and subtle method. Therefore, it should be known that, the *sutta* method and not the Abhidhamma method is given here. Meritorious people learned in Abhidhamma, who read this, may be surprised by the difference in the method of examination of dhamma from what they have learnt. May they practise the meditation on purity according to what is given here without getting excited and questioning.

If meditation should be done according to the *sutta* method, a question arises as to "Why should we learn Abhidhamma? Is it not fruitless?" As the person who has learnt the descriptive analysis of mentality-corporeality will easily understand the brief method, knowledge of Abhidhamma is of great assistance. The knowledge of Abhidhamma is of special assistance for the purification of overcoming doubt.

Mentality Corporeality

When, what is indicated as being, person is analysed by a very short method, there are two parts as mentality and corporeality. The part called the body which has grown to a

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length of about one fathom is not something that remains the same but repeatedly change in to different forms. At a very young age it is something small and pleasant to many people. On aging to some extent, it grows to the length of about a fathom and changes in to something else. When aged some more it becomes something bent, shriveled and unpleasant to many people. When aged some more, it becomes an unpleasant corpse which cannot be kept even in a village, leave alone a house. When aged some more it becomes a heap of dry bones. This part is called corporeality because it changes from the original nature and arrives at a different form. The meaning of the word *Råpa* (corporeality) is that it changes from the original nature and takes other forms of nature. External objects which belong to this category are also called *Råpa*.

Collections of corporeality called the body are referred to by various names, "James, Carolis, Juanis" for the purpose of identification. It is these names which are referred to as *Nàma* (mentality) in teachings such as "***Råpaß jārati maccànaß nàmagottaß na jārati.***" It should be borne in mind that, what is referred to as mentality in the discussion of absolute dhamma are not these names. The body is something like a log which has no feeling and remains stationary when fallen and has no strength to act. There is something called consciousness within it. This body engages in activities such as travel like a vehicle which moves with the strength of an engine, due to the power and direction of the consciousness. The blind world ling who

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does not know the actual status of such occurrence is deceived saying, "I am going."

It is this consciousness containing the mental factors, which is referred to as mentality in the discussion on absolute dhamma. Consciousness is knowing. It always arises in connection with external objects. Therefore, the existence of consciousness is bent towards objects. As it is bent towards associated dhamma, consciousness is called mentality. Nibbàna which is one of the four absolute dhamma and not equal to either mentality or corporeality is a highly subtle dhamma. If at all it can be compared slightly with mentality. Therefore, in the discussion on absolute dhamma, Nibbàna is included in mentalities.

According to the convention in the world, names given to identify people and things are mentality. In the discussion on absolute dhamma, **eighty nine consciousnesses, fifty two mental factors** and **Nibbana** are mentality**.** Supramundane dhamma are not taken for insight. This analysis of mentality should be properly borne in mind.

From here on the method of meditation of the purification of view taught as "***Chaddhàturoya§ bhikkhu puriso***" in the **Dhàtu vibhaïga** sutta is shown. The being is a collection of six elements.

The six elements are:-

Earth element

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Water element
Heat element
Wind element
Space element
Consciousness element.

Among these the five such as the earth element are corporeality and the consciousness element is mentality.

Meditation should be commenced only after acquiring a good understanding about mentality-corporeality elements. Therefore, a general description of elements is made here. This should be read over and over again and an understanding about elements should be acquired. It may take several days to attain this status. Yet, it is not possible to realise this by any means other than reading with attention.

Between the two types of elements of mentality elements and corporeality elements, it is easy to comprehend the corporeality elements as they are gross, visible to the eye and can be made contact with. Therefore, meditation should be done first about the corporeality elements. It can take some time. Once the corporeality elements are properly seen, the subtle mentality elements can be seen with the assistance of the former. Therefore, the description of corporeality elements is given here first.

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The five corporeality elements

The meaning of the word "***Dhàtu* (element)**" is that, it is the thing which has no nature of being, person. The meaning of "***Pañhavi* (earth)**" is soil. The meaning of ***Pañhavi dhàtu*** is, the soil which is not a being, person. Further hardness is its characteristic. The items such as head hair, body hair, nails and teeth in the body which do not flow, can be taken as pieces and has the characteristic of hardness are earth elements.

âpo is a name for water. The water which does not have the nature of a being, person is ***âpo dhàtu***. The nature of spreading and clinging is its characteristic. The bile-phlegm and the like in this body which have the nature of spreading clinging and being slimy are *âpo dhàtu*.

"***Tejo***" is a name for fire. The fire which does not have the nature of a being, person is ***Tejo dhàtu***. In small amounts it is referred to as warmth. The nature of burning is its characteristic. Producing, protecting, growing, decaying, changing and destruction are the functions of the *Tejo dhàtu*. The warmth in the body is *Tejo dhàtu*.

"***Vàyo***" is a name for wind. The wind which does not have of the nature of a being, person is ***Vàyo dhàtu***. Expanding and moving are its characteristics. Gases such as inhalation in the body are *vàyo dhàtu*.

The meaning of the word ***âkàsa*** is that it is the place where no lines can be drawn. Being a place for objects such as

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earth and separating objects from each other are its characteristics. The places in the body such as space in ears and nose where there is nothing else are ***âkàsa dhàtu***.

Pañhavi dhàtu and the like are not large objects but very small materials. What appear as large objects are the collections of elements. The grain of sand is a very small thing. When there is a collection of them, they are collectively referred to as a mountain of sand. Yet, there is nothing called a mountain other than the sand. Mountain is something perceived by the mind. It does not exist in reality. Everything considered as large objects like the mountain of sand, do not exist in reality but are collections of elements.

According to Abhidhamma, the size of each element is so small that it cannot be captured by the mind of the *yogàvacara*. Further, the corporeal groups shown in Abhidhamma contain all four elements. Not only the things such as head hair, body hair; even the fine items like moonlight, sunlight contain all four elements. The method of analysis of elements according to Abhidhamma is difficult to understand. Showing the elements according to predominance is the method according to *sutta*. It is easy to understand. The *sutta* method considers the item in which the earth element is prominent to be earth element, the item in which the water element is prominent to be water element, the item in which the fire element is prominent to be fire element. This method is sufficient to produce the purification of view.

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According to the sutta method, each element should be considered as a small part of objects such as lime-ash-cement-flour-rice. If they are sub-divided, they are too small to be seen with the naked eye. Individual parts of elements referred to as *Kalàpa* (groups). "***Kalàpa***" means collection, bundle. According to the Abhidhamma method, a small portion of elements is referred to by such name because it is not one but a small collection.

The nature of the groups of elements can be easily understood with help of the space element. Space element does not belong to a group. If there is no earth element at a particular place, space element is there. Everything conscious and unconscious in the world is contained within this space element. If there is no space element around an object, it cannot even move, leave alone act. Just as large objects which are collections of elements appear to be separate from each other, the groups which exist in contact with each other are kept separate by the space element around them. It should be understood from what is given below.

If a bag of rice tied tightly is dipped in water for some time, untied and examined; all the rice will be found to be wet. Wetting of rice is attachment of water on to the outer side of the grains of rice. Water was able to get in between the grains of rice which were tightly packed because there was space between them. Such space is the space element. In consideration of this matter it should be understood that there is space between

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tightly packed materials and such space keeps them separated from each other.

Now let us consider a single grain of rice. The grain of rice is not a single object but a collection of small objects called flour. These small objects are earth groups. If a grain of rice is dipped in water for several hours and examined, it will be found to have been softened. This softening took place due to the entry of water in to the spaces between the earth groups called flour belonging to the grain of rice. As something cannot go to a place where something else is already present, water cannot attach to the grains of rice, if there was no space element between them. It was possible because there was the space element around all the earth groups. The fact that the space element is present around all corporeal groups belonging to an object and that they are kept separate by this space element should be understood.

If a drop of water is kept on a sheet of metal or glass and it is spread with the finger, the water will disappear. Consider what caused the disappearance. It could not be seen because they were separated into parts which were too small to be visible to the eye. If they can be collected again the drop of water will be visible again. The particles of water which became invisible are the groups of water element. The large collections of water element seen in lakes, ponds and rivers are the same as the water elements in the drop of water. They are kept separate from each other by the space element. This should be understood by thinking according to the illustration of the grain of rice. It should be considered that the two elements of fire and wind are

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also small parts surrounded by the space element like the water element parts.

When three coconuts are tied together with a rope there will be gaps between them. The gaps are the space element. It should be realised that the said gaps did not appear because of the tying of the coconuts but existed before they were tied together. If the three coconuts are taken to another place, the gaps will appear there as well. What is seen now is not the space found at the earlier place but space found in the new location. Space being immovable does not travel from place to place. When the three coconuts are moved they travel in space. Understand from this that the space element always remain stationary and direct our attention towards a sack of coconuts.

Wherever three-four coconuts are collected in a sack, there are gaps. These gaps are the space element. The space element in these gaps is always connected to the external space. The space between the coconuts in the sack and the space outside the sack are connected. All the gaps between the coconuts within the sack are connected. The sack is connected to the exterior through the holes in it. If it is taken to another place, the space element does not go with the sack of coconuts, it remain there. The space seen at the other place is the space belonging to it. This should be comprehended well and the situation that arises when the sack of coconuts is carried in a vehicle should be considered. As the space element is found between the coconuts in the sack it should be realised that the

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coconuts are kept separate by the space element between them and that the space element surrounds each coconut.

Just as each bee belonging to a swarm of bees travelling in the sky does so in its own path with the space element around it and without impacting on others; the collection of coconuts travels in its own path with the space element around it and according to the movement of the vehicle. When this is properly comprehended, think about the situation when a sack of rice is carried in a vehicle. When this is comprehended well, consider the movement of the collection of earth elements in the grain of rice. Continue to think until the movement of the earth elements in the grain of rice can be realised in the same manner as the swarm of bees. When the status of the grain of rice is comprehended, think of the elements in the body.

In the body of a fully grown man, there is about one *Drona*[12] of earth groups and eight *Neli*[13] (half a *Drona*) of water element. The body which appears as one person is constructed by the dampening of the dry earth groups with the water element, blown up by the air element and heated and protected by the heat element.

How the earth, water, fire, and wind groups in the body are individually surrounded by the space element, like how the coconuts in the sack and the grains of rice in the sack and the flour in the grain of rice should be realised by intelligent

[12] An ancient measure of volume.
[13] 16 *Neli* = 1 *Drona*.

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consideration. Think of how the groups of elements in the moving body, individually travel through the space element and arrive at various places; like how the coconuts in the sack arrive at the space element in a particular place and that there are gaps in the body just as in the case of the sack of coconuts and the sack of rice. If you see through a microscope, gaps like in a swarm of bees can be seen within the body. If meditation is practised after the proper comprehension of the five corporeality elements, the purification of view will be completed soon. May one read this many times and consider over a period of many days.

Elemental parts in the body

Twenty earth elemental parts

Head hair, body hair, nails, teeth, skin, flesh, veins, bones, bone marrow, kidney, heart muscle, liver, midriff, spleen, lungs, bowels, entrails, undigested food, digested food (excrement), brain.

These twenty parts and any other thing in the body which has the characteristic of hardness are earth elements.

Twelve water elemental parts

Bile, phlegm, puss, blood, sweat, fat, tears, grease, spittle, snot, oil of joints and urine and any other parts in the body which display the characteristic of cohesion are water elements. The twenty earth elements and the twelve water

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elements should be memorized. The *yogàvacara* should know the nature of various elemental parts. They are not given here as it would make the book long. Meditation should be commenced after leaning from a book or asking a knowledgeable person about the colour, shape and location of the various elemental parts.

Four fire elemental parts

There are in the body, four fire elemental parts called *Santàpana tejo dhàtu, Jãràpana tejo dhàtu, Paridahana tejo dhàtu* and *Pàcaka tejo dhàtu*[14].

The warmth in the body is the "***Santàpana tejo dhàtu***". It is more prominent when having fever. The heat element which causes the decaying of the body is "***Jãràpana tejo dhàtu***". The decay of the body with time, graying of hair, and wrinkling of the skin is caused by this fire element. The fire element which causes a burning sensation is named "***Paridahana tejo dhàtu***". It is the sensation caused by this heat element that people refer to as the smarting of eyes, burning in the chest and burning in the limbs. It has no warmth other than the burning sensation. The heat element which digests the food consumed is called "***Pàcaka tejo dhàtu***".

[14] No attempt have been made to find equivalent English terms as they are explained below.

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Six wind elemental parts.

There are six wind elemental parts as, *Uddhaïgama vàta, Adhogama vàta, Kucchisaya vàta, Koññhàsaya vàta, Aïgamaïgànusàrã vàta* and *Ashvàsa prashvàsa vàta*.

The wind element that travels upwards and causes hiccups, vomiting and the like is "***Uddhaïgama vàta***". The wind that travels towards the bottom of the body and causes the expelling of faeces, urine and the like is "***Adhogama vàta***". The wind inside the stomach but outside the bowels is "***Kucchisaya vàta***". The wind within the bowels is "***Koññhàsaya vàta***". The wind created during in-out breathing is "***Ashvàsa prashvàsa vàta***". The wind found everywhere in the body and controls the parts of the body is "***Aïgamaïgànusàrã vàta***".

These forty two elemental parts comprising the twenty earth elemental parts, twelve water elemental parts, four fire elemental parts and the six wind elemental parts are called the forty two modes.

Space element

All openings in the body including the two openings in the ears, two openings in the nose, opening in the mouth, opening in the neck, opening in the place where consumed food collects and the opening through which digested food is excreted are the space element.

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Method of meditation

Meditate for the purification of view after memorizing the following phrases and the instructions given earlier

Part one

1. **Head hairs** are one section of the earth elemental parts in the body. Each one of the head hairs is a particular collection of earth units. There is really nothing called head hair other than the earth elemental units. In reality there are only the earth groups. The earth element in trees, creepers and the like outside the body and the earth element in the head hair are the same. Just as the earth element in trees, creepers and the like are not beings, persons; the earth elements referred to as head hair are also not a being. Not a person. Not "I".

2. **Body hairs** are one section of the earth elemental parts in the body. There is really nothing called body hair other than the earth elemental units. The earth element in trees, creepers and the like and the earth element in the head hair are the same. Just as the earth element in trees, creepers and the like are not beings, persons; the earth elements referred to as body hair are also not a being. Not a person. Not "I".

3. **Nails** are one section of the earth elemental parts in the body. There is really nothing called nails other than the earth elemental units. In reality there are only the earth groups. The earth element in trees, creepers and the like outside the body and this earth element referred to as nails are the same. Just as the

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earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as nails are also not a being. Not a person. Not "I".

4. **Teeth** are one section of the earth elemental parts in the body. There is really nothing called teeth other than the collection of earth elemental units. In reality there are only the earth groups. The earth element in trees, creepers and the like outside the body and this earth element referred to as teeth are the same. Just as the earth element in trees, creepers and the like are not beings, persons; the earth elements referred to as teeth are also not a being. Not a person. Not "I".

5. **Skin** is one section of the earth elemental parts in the body. There is really nothing called skin other than the collection of earth elemental units. In reality there are only the earth groups. The earth element in trees, creepers and the like outside the body and this earth element referred to as skin are the same. Just as the earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as skin is also not a being. Not a person. Not "I".

Practise meditation on these five parts of head hair - body hair - nails - teeth - skin for one week as per the method given. If the duration of meditation is less than one hour per day, then practise meditation for two weeks. Do not be hasty to go forward. When meditating do not be hasty but do it in a manner that the elemental parts are realised and seen properly.

Second part

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1. **Flesh** is one section of the earth elemental parts in the body. One lump of flesh is one collection of earth groups. There is really nothing called flesh other than earth groups. There are only earth groups. The earth element in trees, creepers and the like outside the body and this earth element referred to as flesh is the same. Just as the earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as flesh is also not a being. Not a person. Not "I".

2. **Veins** are one section of the earth elemental parts in the body. One vein is one collection of earth groups. There is really nothing called veins other than earth groups. The earth element in trees, creepers and the like outside the body and this earth element referred to as veins is the same. Just as the earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as veins are also not a being. Not a person. Not "I".

3. **Bones** are one section of the earth elemental parts in the body. One bone is one collection of earth groups. There is really nothing called bones other than earth groups. The earth element in trees, creepers and the like outside the body and this earth element referred to as bones is the same. Just as the earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as bones are also not a being. Not a person. Not "I".

4. **Bone marrow** is one section of the earth elemental parts in the body. There is really nothing called bone marrow other than

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earth groups. There is only a collection of earth elemental units. The earth element in trees, creepers and the like outside the body and this earth element referred to as bone marrow is the same. Just as the earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as bone marrow is also not a being. Not a person. Not "I".

5. **Kidney** is one section of the earth elemental parts in the body. There is really nothing called kidney other than earth groups. There is only a collection of earth elemental units. The earth element in trees, creepers and the like outside the body and this earth element referred to as kidney is the same. Just as the earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as kidney is also not a being. Not a person. Not "I".

Practise meditation on these five parts of flesh, veins, bones, bone marrow and kidney for one week as per the method given. Thereafter combine this with the meditation during the first week and meditate for one week on the ten parts from head hair to kidney. If the duration of meditation is short, increase the meditation from one week to two weeks.

Third part

1. **Heart muscle** is one section of the earth elemental parts in the body. There is really nothing called heart muscle other than earth groups. There is only a collection of earth elemental units. The earth element in trees, creepers and the like outside the body and this earth element referred to as the heart muscle is the

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same. Just as the earth element in trees, creepers and the like are not a being, a person; the earth elements referred to as the heart muscle is also not a being. Not a person. Not "I".

2. **Liver** is one section of the earth elemental parts in the body. -as before-

3. **Midriff** is one section of the earth elemental parts in the body. -as before-

4. **Spleen** is one section of the earth elemental parts in the body. -as before-

5. **Lung** is one section of the earth elemental parts in the body. -as before-

Complete the incomplete paragraphs 2,3,4,5 according the 1 above and meditate for one week on the five parts of heart muscle, liver, midriff, spleen and lung. Once again combine the fifteen parts from head hair to lung and meditate over a week.

Fourth part

Form sentences as given above about bowels, entrails, undigested food, digested food and brain as, "Bowels" is a section of earth elements in the body and so on and meditate for one week. Combine the twenty elemental parts and meditate again for one week.

Fifth part

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Bile is one section of the water elemental parts in the body. There is really nothing called bile other than a collection of elements. There really is only a collection of water elements. The water element called bile and the water element found in wells, ponds, rivers and the like are the same. Just as the water element found in wells, ponds, rivers and the like are not a being, a person; the water elements referred to as the bile is also not a being. Not a person. Not "I".

Phlegm is one section of the water elemental parts in the body. There is really nothing called phlegm other than a collection of water elements. There really is only a collection of water elements. The water element called phlegm and the water element found in wells, ponds, rivers and the like are the same. Just as the water element found in wells, ponds, rivers and the like are not a being, a person; the earth elements referred to as phlegm is also not a being. Not a person. Not "I".

Puss is one section of the water elemental parts in the body. -as before-

Blood is one section of the water elemental parts in the body. -as before-

Sweat is one section of the water elemental parts in the body. -as before-

Fatty oil is one section of the water elemental parts in the body. -as before-

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Complete the incomplete paragraphs and meditate for one week. Thereafter combine with the twenty earth elemental parts and meditate for one week.

Sixth part

Tears are one section of the water elemental parts in the body. -as before-

Grease is one section of the water elemental parts in the body. -as before-

Spittle is one section of the water elemental parts in the body. -as before-

Snot is one section of the water elemental parts in the body. -as before-

Oil of the joints is one section of the water elemental parts in the body. -as before-

Urine is one section of the water elemental parts in the body. -as before-

Meditate one week about these. Again combine everything and meditate for one week.

Seventh part

There are four sections of heat element as *Santàpana tejo dhàtu, Jãrapàna tejo dhàtu, Paridahana tejo dhàtu* and *Pàcaka tejo dhàtu.* The heat element in the body and the

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external heat element present at various places in various forms such as fire, heat and cold are the same. Just as the fire, heat, cold found outside the body are not beings, not persons; the fire element in the body is not a being. Not a person. Not "I".

There are in the body six types of wind elements as, *Uddhaïgama vàta, Adhogama vàta, kucchasa vàta, Koññhàsa vàta, Aïgamaïgànusàrã vàta* and *âshvàsa prashvàsa vàta.* The wind element in the space around the body and the wind inside the body is the same wind element. Just as the wind filling the space around the body is not a being, person; the wind element in the body is not a being. Not a person. Not "I".

The space element in the gaps in the ears, nose and the like and between earth groups and the like, in this body is the same as the space element found outside the body. Just as the space element around the body is not a being, person; the space element in the body is not a being. Not a person. Not "I".

Meditate one week about the fire, wind and space elements in this manner. Thereafter collect all corporeality elemental parts and meditate again until they are properly comprehended. After comprehension of the elements by detailed meditation, meditate in the concise manner. It is as follows.

Everything in this body which has the characteristics of coarseness, hardness are earth elements. Such earth elements which have no feeling and the strength to act are not beings. Not persons. Not "I".

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Everything in this body which has the characteristics of flowing, adhering are water elements. Such water elements which have no strength to feel or act are not beings. Not a person. Not "I".

Everything in this body which has the characteristics of warmth, burning and fomenting are heat elements. Such heat elements which have no strength to feel or act are not beings. Not a person. Not "I".

Everything in this body which has the characteristic of movement and the characteristic of inflating are wind elements. Such wind elements which have no strength to feel or act are not beings. Not a person. Not "I".

All empty places in this body are space elements. Such space elements which have no strength to feel or act are not beings. Not a person. Not "I".

Meditation on the consciousness element should be commenced after meditating about the corporeality elements in the descriptive manner and the concise manner and properly realising them and their nature of no-being.

Consciousness element

In this body which is made up of elements such as earth, there is one element called consciousness. It is this consciousness element that sees, hears, feels; well being and suffering and directs the body regarding activities such as

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movement, eating, drinking and speaking. The body devoid of the consciousness element is like a piece of firewood which will remain motionless until it decays and is something which does not know anything, does not hear anything, does not know well being or suffering and does not perform acts such as movement and eating-drinking. As there is no consciousness element in a corpse it does not see. Does not hear. Cannot feel well being-suffering. It does not perform any activity. The perception of a being, person is created in the corporeal body which has no being-person, because of the consciousness element attached to the corporeal body. The perception of a being in the corporeal body will disappear with the understanding that the corporeal body and consciousness element are two things. The perception of beings occurs, mostly regarding the consciousness element. It cannot be removed as easily as the perception of being about the corporeal body. Therefore, meditation about the consciousness element should be done with great care.

There are twenty four other corporealities called derived corporeality that exist because of the four main corporealities such as earth which constitutes the body of the being. As the perception of being, regarding the non-principal corporeality disappears with the realisation of the no-being nature of the principal corporeality; they have not been included in the method of meditation on corporeality given below. Yet, it is useful for *yogàvacaras* to have a general knowledge about them. Among the derived corporealities there are six corporealities which form the basis of the arising of the consciousness

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element. Knowledge of these six is especially necessary to comprehend the status of consciousness. The six corporealities of **Eye sensitivity (*Cakkhu pasàda*), Ear sensitivity (*Sota pasàda*), Nose sensitivity (*Ghàõa pasàda*), Tongue sensitivity (*Jivhà pasàda*), Body sensitivity (*Kàya pasàda*) and Heart base (*Hadaya råpa*)** form the foundation of the consciousness element.

Eye sensitivity

The meaning of the word *pasàda* is sensitivity. There is of course sensitivity everywhere in the eye. Yet, it is not called eye sensitivity. In the middle of the pupil of the eye, there is a sensitivity found in seven films (lamina) which are the size of a louse's head. It is called the eye sensitivity. The images of objects form within this sensitivity as would the images of objects in front of a mirror form within it.

Ear sensitivity

The ear sensitivity is found in a small area in the ear drum. Just as in visual images, sounds also have specific forms. They are not visible to the eye. Just like the images of objects form in the sensitivities of mirrors and the like, the images of sound having various forms, form in the ear sensitivity.

Nose sensitivity

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This is a sensitivity found at a place within the nose and is shaped like the hoof of a goat. The air carrying pleasant-unpleasant odours enter the nose and makes contact with it.

Tongue sensitivity

This is located at a place in the middle of the tongue, is shaped like a lotus petal and is suitable to make contact with tastes of food consumed.

Body sensitivity

This is a particular nature which is found almost everywhere in the body and is suitable to make contact with properties such a hardness, softness, heat and cold in various objects.

Heart base

This is a particular nature found in about half a cup of blood inside the heart muscle and suited to form the basis of the consciousness element. Most of the consciousnesses arise in association with this nature called heart base.

Consciousness element

Consciousness element is knowing or the mind. Although it has a single characteristic it is six fold as eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness; depending on the place of arising and the reason for arising.

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Although, according to Abhidhamma there is a group of *dhamma* called mental factors (*Cetasika*) which arise with the mind, we should not try to analyse them here. In practising insight, mental factors should be combined with the consciousness element and the two together should be considered as the consciousness element.

Eye consciousness

Just as images of objects in front of a mirror are formed in it, the images of objects in front of the sensitivity known as *Cakkhu pasàda* are formed within that sensitivity. That is contact between the eye sensitivity and images of objects. Just as the fire which did not exist in the match box or match stick is produced when they impact with each other and a sound which did not exist in either in the drum or the hand is produced when they make contact with each other; The contact between the eye sensitivity and the image of the object creates an awareness about the object contacted. It is a consciousness. It is called eye consciousness because it arose in the eye sensitivity. It is the arising of this consciousness which is also referred to as vision or seeing.

When the consciousness goes into extinction it is said, was seen, saw. Although it is said; saw, looked; due to the arising of the consciousness; there is no soul or person who performs the looking. If there is a soul inside the body, that has the power to see, it should be able to see without the contact between the eye sensitivity and the image of objects. Similarly,

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it should be possible not to see, even when there is contact between the eye sensitivity and the image of the object. As both these takes place not according to the wish or otherwise of someone, it should be realised that a being, person consisting a soul does not exist and that there is only an eye consciousness.

Humans consider, "I look. I saw"; as I and not a consciousness due to their misunderstanding. Even the eye consciousness does not have the strength to produce anything in the absence of a combination of causes. Just as the sound of the drum disappears with the raising of the hand after beating the drum, the arisen eye consciousness goes into extinction without even lasting a moment. The eye consciousness has no power to remain without extinction. There is no human or *deva* who has the power to produce an eye consciousness or maintain an already arisen eye consciousness without extinction.

Ear consciousness

Just as there are variations such as small, large in objects visible to the eyes, there are also variations such as small, large in the sounds heard by our ears. But, they are not forms visible to the eye. Just as forms have images that fall on the mirrors, there are certain types of images which are not captured by the eye sensitivity but impacts only on the ear sensitivity. Those sound images impact on the ear sensitivity which is the sensitivity suitable to absorb them. When such impact occurs, awareness takes place in the ear sensitivity in the same manner

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as the arising of the eye consciousness in the eye sensitivity. The arising of this consciousness is called hearing.

There is no soul within the body that hears, rather than the arising of awareness due to the impact of the sound image on the ear sensitivity. If no ear consciousness arises, the ear sensitivity has no strength of a soul which can hear. If the sound image does not impact on the ear sensitivity the ear consciousness has no strength to arise. Consciousness is incorrectly conceived to be a soul saying, "I hear. I heard", because of not considering that the ear consciousness is only recognising sounds and hearing sounds that arise due to a combination of causes. It should be taken into consideration that there is no hearing if a consciousness does not arise, the consciousness does not arise if the sound image does not impact on the ear sensitivity, there is nothing called soul which hears and that consciousnesses arise due to a combination of causes and it is not a soul, being or person.

Nose consciousness

The odours in various objects mix with the air and spread according to the wind. When the air mixed with a pleasant or unpleasant odour passes the nose door and arrives at the place where nose sensitivity is present, it makes contact with the nose sensitivity. This causes awareness about its odour. It is called the nose consciousness because it arose in the nose sensitivity. If the odour does not make contact with the nose sensitivity and produce a nose consciousness, there will be no

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awareness about the odour. It is said that "I know the good and bad odour." or "I feel a good odour. I feel a bad odour." not because there is a soul capable of recognising the odour but because of taking the nose consciousness to be the soul.

Tongue consciousness

When food and the like consumed is dissolved in the spittle or water and arrives at the place where the tongue sensitivity is present, they make contact with the tongue sensitivity and produce awareness about the taste of food and drink. It is referred to as the tongue consciousness because it arose in association with the tongue sensitivity. It is said that "I know the taste. Or I feel the taste." because of taking the tongue consciousness to be the soul.

Body consciousness

When some object makes contact with some place in the body which has body sensitivity, the body sensitivity in such place will produce awareness about hardness, softness sharpness, ability to pick, cold, warmth, nature of pushing and the nature of moving in those objects. It is called the body consciousness because it arose in association with the body.

The awareness about contact occurs in three ways. When something that does not produce strong well being or suffering makes contact, the awareness arises as some hard or soft nature. When the contact results in a comfortable feeling, the nature of hardness, softness is suppressed and a pleasant feeling surfaces

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and manifests as well being. When the contact results in pain, the nature of the object is suppressed, unpleasant feeling surfaces and pain is felt. Pains such as headache, earache and toothache arise due to the contact of air at another place within the body. There is no body consciousness without contact. "I feel good" is said due to taking the pleasant body consciousness as soul. It hurts me is said due to taking an unpleasant body consciousness as soul.

Mind consciousness

All *citta* excluding the five consciousnesses such as eye consciousness which arise due to the five sensitivities such as eye sensitivity are mind consciousnesses. The real characteristic of consciousness is knowing. But the characteristic of knowing in consciousness does not always become prominent. It becomes prominent only when it arises as knowing some object or matter. On other occasions it is the characteristic of some mental factor (*Cetasika*) in the consciousness that becomes prominent. On some occasions, certain mental factors will conceal and suppress characteristic of knowing in the consciousness with their own characteristics. They will appear as prominent. The mental factor that performs activities such as going-coming- eating-drinking-keeping-lifting-running-taking is volition. When a consciousness to perform an activity such as going-coming arises, the person understands it not as an arising of a consciousness, but as the occurrence of an attempt to perform a function. It happens because of the presence of the mental factor

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of volition which covers the characteristic of recognition in the consciousness.

If a consciousness arises about some matter, in association with a strong happiness; the person will recognise it not as the arising of a consciousness but as the occurrence of happiness. It happens because the characteristic of happiness conceals the characteristic of the consciousness. If a consciousness comprising a strong greed occurs, the being recognises it as the occurrence of greed. It happens because the characteristic of greed conceals the consciousness. There are many mental factors which conceal and suppress the characteristic of the consciousness. As there would never be a colour without an object to display it, mental factors will never arise in the absence of a consciousness. The covering of the consciousness by the characteristic of the mental factor should be considered like the colour covering the object on which it exists.

The five consciousness elements such as the eye consciousness arise due to the impact of objects on sensitivities. Mind consciousness very often occurs because of the arising of the five consciousnesses such as the eye consciousness. When the image of an object impacts on the eye sensitivity, the appearance of an eye consciousness occurs first. Thereafter if what is seen is good, a greedy mind consciousness that it is good will occur. A mind consciousness will occur again that one needs it. Thereafter, a mind consciousness showing the strategy to get it will arise. Thereafter, a mind consciousness to act

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according to the strategy will arise. Thereafter, a mind consciousness to protect what is acquired will arise. A generation of mind consciousnesses will arise due to one sighting. If what is seen with the eye consciousness is something dangerous, a mind consciousness associated with hatred will arise. Thereafter, a mind consciousness to go away from it will arise. A generation of mind consciousnesses will also arise in this manner according to the remaining consciousnesses such as the ear consciousness.

There is of course no being, person that creates such generations of consciousnesses. Just as eye consciousness arises due to the impact between the eye sensitivity and image, without the attempt or direction of anyone; the eye consciousness and the object seen cause the arising of consciousnesses resulting in the attachment to the object seen and seeking of good objects and running away from dangerous objects and turning away from unpleasant objects.

The people who are unable to realise the status of these, incorrectly believe the consciousnesses which arose in various forms due to various causes to be a soul or belonging to a soul as, "I see, I love, I seek, I work, I am afraid, I detest, I think, I feel happy, I feel sad, I give alms and I protect morality." One must repeatedly consider how the generations of consciousnesses arise on account of causes without a creator; until those wrong concepts are removed. Inquire from teachers. Discuss with the knowledgeable. Do so until the status of consciousness elements are realised and then meditate for

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sometime as shown below in order to improve and confirm such knowledge.

Method of meditation about the consciousness element

1. Eye consciousness arises due to the impact of the image of the object on the eye sensitivity even without a person who creates it or its own attempt to arise. Such eye consciousness does not know that it arose in the eye sensitivity and that it sees images. Therefore, it is merely a consciousness element without the nature of a being, person.

2. Ear consciousness arises due to the impact of sound on the ear sensitivity even without a person who creates it or its own attempt to arise. Such ear consciousness does not know that it arose in the ear sensitivity and that it hears sounds. Therefore, it is merely a consciousness element without the nature of a being, person.

3. Nose consciousness arises due to the impact of odour on the nose sensitivity even without a person who creates it or its own attempt to arise. Such nose consciousness does not know that it arose in the nose sensitivity and that it knows odours. Therefore, it is merely a consciousness element without the nature of a being, person.

4. Tongue consciousness arises due to the impact of taste on the tongue sensitivity even without a person who creates it or its own attempt to arise. Such tongue consciousness does not

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know that it arose in the tongue sensitivity and that it knows tastes. Therefore, it is merely a consciousness element without the nature of a being, person.

5. Body consciousness arises due to the impact of objects on the body sensitivity even without a person who creates it or its own attempt to arise. Such body consciousness does not know that it arose in the body sensitivity and that it knows contact. Therefore, it is merely a consciousness element without the nature of a being, person.

6. Mind consciousness arises due to the coming together of the mind door and objects even without a person who creates it or its own attempt to arise. Such mind consciousness is merely a consciousness element without the nature of a being, person.

It is better if the meditation on the mind consciousness is practised in greater detail. It has been given briefly, in case the *yogàvacara* may find it difficult. The *yogàvacara* who has meditated on corporeality elements and consciousness elements as given here should further clarify the knowledge of the comprehending of mentality & materiality by learning the **five aggregates, twelve bases and eighteen elements** and meditating on them. It will make the knowledge of comprehending mentality & materiality more pure.

Although the *yogàvacara* who meditates in this manner, will realise that mentality-corporeality are not beings, persons and that there is no being, person other than mentality-

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corporeality; the perception of being can arise because of the habit of having the perception of a being in the mind over a long period of time. Therefore, learn and contemplate on the following paragraphs in order to further weaken the perception of being and soul.

Mixed method of meditation on mentality- corporeality

In absolute terms there is only mentality-corporeality in the world. There are no persons. There are no souls. Small children put sand into coconut shells and call them rice and curries, but they are sand and not rice and curries. Likewise, mentality-corporeality are named being, person, I, you, lady, gentleman, officer and appuhamy. Yet, they are only mentality-corporeality and not beings, persons or souls. They are not ladies, gentlemen, officers or appuhamies. They are words only.

Just as a convention of a house is created when bricks, mortar, timber, tiles and the like are assembled in a particular way; names such as being, person, soul arise when mentality-corporeality are present.

Mentality cannot perform acts such as travelling as it has no body. Corporeality too cannot perform acts such as walking as it has no feeling. Activities such a travelling take place when mentality and corporeality combine.

As people go in the ocean because of the ship, mentality exists because of corporeality. As the ship goes in

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the ocean because of the people, corporeality exits because of mentality.

Mentality exists because of corporeality. Corporeality exists because of mentality. When one of the two bundles of firewood leaning against each other falls, the other falls down as well. Similarly when either the mentality or corporeality falls, the other falls down as well.

Either one of the formations referred to as mentality or corporeality does not have the strength to arise or exist. They arise with the power of other causal dhamma and exist with the power of such dhamma. These formations which exist because of other dhamma are very weak.

The mixed meditation on mentality-corporeality should be practised for two weeks or one month while properly examining the facts. The meditation for the purification of view ends here. If there is a person who has practised meditation as stated, he will see the mentality and corporeality dhamma as separate things, the delusion about them will disappear, the view that they are beings-persons will disappear, the view that they are beings-persons will disappear and a purified vision regarding mentality-corporeality will arise. It is the purification of view. Thereafter, women and men he sees will appear as delusions. Defilements such as lust that arise due to sighting of males, females will not arise.

If the person who meditated can see that the delusion that existed in him earlier and see that he has a pure vision about

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mentality-corporeality; he should begin the creation of the purification by overcoming doubt. If mentality-corporeality dhamma are not comprehended and the view that there is a being, person, and a soul exists; one should not be hasty about going forward but repeat the meditation on the purification of view. In insight meditation, the most difficult part and the one that takes the longest time is the meditation on the purification of view.

The method of meditation on the purification of view ends here.

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Purification by overcoming doubt

One should discard the five sense pleasures which are very sweet for the world lings, make much effort and practise insight meditation because this generation of mentality-corporeality which is a lot of suffering does not end with death but continues further as repeated births in small-large becoming with no time limit. If it ends with death, *yogàvacaras* need not make effort in developing insight because the release from suffering sought with much effort will be achieved automatically. Although it is said that the generation of mentality-corporeality in small and large becoming will go forward without a break, it is an uncertain matter for the world ling. It is a doubtful matter. This doubt is a reason for the slackening of effort and retreat by the *yogàvacara*. The *yogàvacara* who goes forward while retreating with doubt will never arrive at the supramundane path which is the great position to be achieved.

Therefore, such doubt is a great hindrance for the achievement of the supramundane path. Anything becomes easy to be destroyed when the cause for its arising is discovered.

The forward march of the mentality-corporeality dhamma which is the aggregate of suffering can be terminated by finding its real cause. Many people show many things as the cause of mentality-corporeality. Therefore, its true cause is indefinite for the normal world ling. Much doubt occurs in him about the cause. It is not possible to remove the cause which has

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not been definitely identified. Indecision and doubt are great hindrances for the acquiring of the path knowledge. These two forms of doubt are the main hindrances for the advancement of the *yogàvacara* who has already acquired the purification of view. Generally there are other forms of doubt that hinder it. It is now necessary for the *yogàvacara* to develop purification by overcoming doubt in order to remove all doubts and open the path to Nibbàna.

Did I exist in the past? Did I not exist? If I existed where did I exist? Have I been born for the first time? Otherwise did I come from some other place? How was I born? Am I corporeality? Otherwise am I mentality? Am I the both of them? Do I end with death? Otherwise will I be born again? If born again, where will it be? How will I be born? The pure knowledge and vision capable of removing doubt regarding mentality-corporeality belonging to the three periods of time is **Purification by overcoming doubt (*Kaïkhà vitàraõa visuddhi*).**

The dependent origination method

Purification by overcoming doubt can be created by discovering the causes for the arising of mentality-corporeality dhamma and producing proper understanding about them. There are several methods of showing the causes for the arising of mentality-corporeality. The dependent origination method which is one of them is shown here. The Tathàgata attained *Sammàsambuddhahood* by reflecting on the dependent

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origination in the forward and reverse order. Therefore, it should be said that the best means for the creation of the purification by overcoming doubt is recollection of (meditating on) the dependent origination.

Paticcasamudda Pàli

Avijjà paccayà saïkhàrà,
Saïkhàra paccayà vi□□àõa§,
Vi□□àõà paccayà nàmaråpa§,
Nàmaråpa paccayà saëàyatana§,
Saëàyatana paccayà phasso,
Phassa paccayà vedanà,
Vedanà paccayà taõhà,
Taõhà paccayà upàdàna§,
Upàdàna paccayà bhavo,
Bhava paccayà jàti,
Jàti paccayà jarà maraõa§ soka parideva dukkha domanassupàyàsà sambhavantã ti.

Evametassa kevalassa dukkhakkhandassa samudayo hoti

Meaning

Ignorance	causes	formations
Formations	causes	[re-birth] consciousness
Consciousness	causes	mentality-corporeality
Mentality-corporeality	causes	six bases
Six bases	causes	contact
Contact	causes	feeling
Feeling	causes	craving

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Craving	causes	clinging
Clinging	causes	becoming
Becoming	causes	birth (re-birth)
Birth	causes	decay death sorrow lamentation suffering Sad-mindedness despair

Arising of the unmixed aggregates of suffering occur in this manner.

Description

Avijjà paccayà saïkhàrà :

Not knowing the four noble truths is ignorance. In detail, not knowing suffering, the real reason for the arising of suffering, the real well being and the means of acquiring the real well being is ignorance. Although it is said not knowing, it isn't merely not knowing but knowing incorrectly. Delusion, foolishness are also names referring to it. Its characteristic of course is not knowing. Its function is to conceal the real status, deceive the being and send him on the wrong path. It is like darkness. It is like the green glasses put on horses to show dry grass as green grass.

This collection of mentality-corporeality dhamma or the five aggregates called the being is something engulfed by seven-fold flames such as birth. It is something which is frequently subject to the three forms of suffering such as the suffering in formations. As long as the five aggregates last, there is the repeated arising of physical and mental suffering which are

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extremely difficult to bear and are harsh. Therefore, the existence of the five aggregates is suffering. It is a danger. Those who have minds where the truth of suffering is concealed by ignorance; see the five aggregates as something beautiful, something great, its existence as well being, and its absence as a danger and something to be feared.

The person, who sees the five aggregates as well being due to ignorance, develops a strong liking for them. A powerful need to maintain it without destruction will arise. It is called craving. Due to this ignorance, the generation of mentality-corporeality will not end even with death and will continue again and again. Therefore, this craving is the real reason for the arising of the suffering consisting of the five aggregates. The person having a mind with ignorance which conceals the origin of suffering will not see craving as a cause of suffering but as a cause of well being. Therefore, he insults those who do not have craving and those who advise on how to overcome craving.

The extinction without remnance of that craving and the five aggregates which causes the repeated arising of suffering consisting of the five aggregates is the real well being. It is Nibbàna that is praised by the Buddha and the like. If there is an extinction of the five aggregates, those having a mind with ignorance which conceals the truth of the cause of suffering will see it as a great danger, something to be afraid of and something of no value.

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Noble eight fold path, the unfailing practice that brings one to Nibbàna which is the extinction of suffering is the correct path for acquiring well being. The person having a mind with craving which conceals the truth of the path will see it as suffering, foolishness, something fruitless and a destructive practice.

Due to the ignorance which conceals the four noble truths and misleads beings; the world ling who is blinded and considers the five aggregates as an aggregate of well being engages in agriculture, crafts, service, and trade in order to protect, satisfy and maintain over a long period the present five aggregates and to provide requisites such as food-drink, garments, residences, implements and to acquire wife and children. Sometimes will engage in killing living beings, stealing and sexual misconduct. Sometimes will engage in alms giving, protecting morality and meditation. Will engage in alms giving, protecting morality and meditation with the intention of acquiring five aggregates by birth in the *deva* realm and the like. These actions performed for the sake of five aggregates are **formations (*Saïkhàra*)**. There are no formations in ignorance. Ignorance does not make attempts to produce formations. Yet, as the collection of wholesomeness, unwholesomeness called formations does not arise in the absence of ignorance; it is said that formations arise because of ignorance.

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Saïkhàra paccayà vi¤¤àõa§

Although the being who has been fooled by ignorance, have a great desire to live (Continue to maintain the five aggregates.), he cannot avoid their decay and death irrespective of whatever effort he makes. He will invariably face death. Due to his desire to live at the moment, the generation of consciousness will not cease and a new consciousness in a second life will arise immediately after the extinction of the final consciousness in the prior life. The first consciousness in the new life is called the re-birth consciousness because it arose as a connection between the past and the present.

What is referred to as *Vi¤¤àõa* in "***Saïkhàra paccayà vi¤¤àõa§***" is this re-birth consciousness. There has to be an object to produce a consciousness. A consciousness cannot arise without taking in an object. The re-birth consciousness gets an object from the past *kamma*. The past *kamma* appears for the death proximate person as one of the three of, *kamma, kamma* sign (*kamma nimitta*) and sign of future birth (*gati nimitta*). The re-birth consciousness arises as a result of and focusing on the past *kamma*. Although ignorance and craving are strong causes for the re-birth consciousness; dependent origination states that *vi¤¤àõa* arises as conditioned by formations because consciousness cannot arise without a *kamma* which produces a result (*vipàka*). According to the discourse on the noble truths, craving is the cause of birth. It should be known that the dependent origination method and the noble truths teaching

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method are two different methods of Dhamma. They should not be confused.

Vi¤¤àõa paccayà nàmaråpa§

Just as a warmth in the vicinity and illumination in the room takes place with the arising of the fire when a lamp is lit; when the main element of re-birth consciousness occurs as a result of a past *kamma*, many mental factors such as contact, feeling, perception and volition will arise simultaneously in connection with and as a result of it. Consciousness is also a mentality. The mentalities arising as caused by consciousness are those metal factors. Although these mentalities arise together with the consciousness, they are said to be caused by consciousness, as they will not arise in the absence of the main dhamma of consciousness.

As consciousness will not arise without the foundation in the sensuous and fine material spheres, a collection of corporeality will arise along with the consciousness as assistance or a sphere of existence for the consciousness. The past *kamma* is also a cause for their arising. Yet, as those corporealities will not arise in the absence of a consciousness; it has been taught in the discourse on dependent origination that those corporealities also arise as conditioned by consciousness.

Nàmaråpa paccayà saëàyatana§

Saëàyatana are the six bases of *Cakkhàyatana* (Eye base), *Sotàyatana* (Ear base), *Ghàõàyatana* (Nose base),

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Jivhàyatana (tongue base) *Kàyàyatana* (Body base) and *Manàyatana* (Mind base). What is meant here by *Cakkhàyatana* is the eye sensitivity. *Sotàyatana, Ghàõàyatana, Jivhàyatana* and *Kàyàyatan*a are ear- nose-tongue-body sensitivities. *Manàyatana* is the consciousness element. There is nothing like coconut shells, coconut kernel, coconut water or coconut fibre in a small coconut that comes up in a coconut inflorescence. With time it grows and produces coconut shell, coconut kernel, coconut water and coconut fibre. Similarly the corporeality arising out of the consciousness element develops with the assistance of *kamma - citta - utu* (temperatue) - *àhàra* (food) and with time produces eye base and the like. The body base arises along with the re-birth consciousness. It continues to get larger with the growth of the body. In the case of some beings all five bases arise along with the consciousness.

Mind base is something that arises due to the development of mental factors referred to as mentality. When one of the mental factors such as greed, hatred, jealousy becomes powerful, a generation of consciousnesses will arise due to such power and according to it. This is how mind base arises due to mentality. A question arises here as to whether it is proper to first say, "*Vi□□àõa paccayà nàmaråpaş*" meaning mentality-corporeality arise due to consciousness and then say mentality causes the arising of consciousness which is the same as mind base. This should be understood like, the fruit arises due to the tree and the tree arises due to the fruit.

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Eye sensitivity and the like become "**bases**" with the meaning that they lengthen the *sa§sàra* by making the generation of consciousnesses flow by helping to take in objects.

Salàyatana paccayà phasso

When there is a mirror which is the place suitable for the impact of various types of images such as human forms, the images of such objects fall into it. Similarly when the power consisting of the eye sensitivity is present, the entry into and arising of the images of beings and objects that come in front of it, within the eye sensitivity is something that definitely takes place. Just as a sound is produced when the drum eye is struck and a spark is produced when two stones are struck together; an eye consciousness arises when an image of a form impacts the eye sensitivity. When the eye is turned towards an open area where there is light, thousands of images of forms will impact it and thousands of eye consciousnesses will arise. Therefore, it should be said that each eye is like a factory where a thousand people work. The coming together of images of objects, sensitivity and consciousness within the eye is called ***Phassa* (contact)**.

Contact is six fold as visual contact (*cakkhu samphassa*), audio contact (*sota samphassa*), odour contact (*ghàna samphassa*), taste contact (*jivhà samphassa*), bodily contact (*kàya samphassa*) and mental objects contact (*mano*

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samphassa)[15]. Visual contact occurs by the coming together of the eye sensitivity, image and eye consciousness. Audio contact occurs by the coming together of the ear sensitivity, sound and the ear consciousness. Odour contact occurs by the coming together of the nose sensitivity, odour and the nose consciousness. Taste contact occurs by the coming together of the tongue sensitivity, taste and the tongue consciousness. Bodily contact occurs by the coming together of the body sensitivity, physical contact and the body consciousness. Mental objects contact occurs by the coming together of the Bhavàïga citta (life continuum mind moment), object and mind consciousness. The details of *sota samphassa* and the like should be considered according to the fact given above. Six bases are given as the cause of contact because; there will be no contact in the absence of the six bases.

Phassa paccayà vedanà

The general populace uses the word *vedanà*[16] to mean suffering/pain. In the description of the dependent origination, *vedanà* refers to both well being and suffering. Well being is the pleasant feeling. Suffering is the unpleasant feeling. (There is also an equinimous feeling. It should be taken together with the pleasant feeling.) Things that are captured by the mind and felt by the mind are called objects. Some of the objects have a beauty that pleases the mind. Some have the nature of hurting

[15] Please note that all these contacts occur in the mind.
[16] The word vedana is also found in the Sinhala language.

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the mind. These two natures of objects are called the taste of the object. The pleasant feeling is a particular mental factor which consumes and experiences the beauty of the object. Unpleasant feeling is the hurting of the mind caused by the bad nature of the object. It is also a certain type of mental factor. Although well being and suffering are two mental factors they are two well known matters in the world.

If one among the six contacts such as the visual contact occurs on one occasion, thousands of feelings of mental well being will arise about the object which caused the contact if the particular object is good (favourable). Beings seek good objects on account of such pleasurable feeling and not for any other reason. If the object which caused the contact is bad (unfavourable), thousands of unpleasant feelings will arise as a result of the bad nature of the object. As there is no feeling without contact, it has been stated "*Phassa paccayà vedanà*."

Such feeling is six fold as feeling due to visual contact (*Cakkhu samphassaja vedanà*), feeling due to audio contact (*Sota samphassaja vedanà*), feeling due to odour contact (*Ghàna samphassaja vedanà*), feeling due to taste contact (*Jivhà samphassaja vedanà*), feeling due to bodily contact (*Kàya samphassaja vedanà*) and feeling due to mental object contact (*Mano samphassaja vedanà*), according to the six fold contacts.

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Vedanà paccayà taõhà

The perception that occurs regarding any internal, external object or action or consciousness or a mental factor or another person that it is good and is desired is "*Taõhà*". It is *taõhà* (craving) which is referred to by words such as greed-lust-love-need. When a pleasant feeling (well being) occurs due to *Cakkhu samphassa* and the like; the thought arising in the being that such well being is good, the object or person causing such well being is good and it is desired; it is the craving caused by the particular feeling. As the unpleasant feeling has a nature which makes the being suffer and cannot bear up, craving that it is good and desired will not occur. Yet, because of the unbearable nature of the unpleasant feeling, a powerful need for the pleasant feeling will occur in the being. His mind will run back to the pleasant feelings he experienced in the past. He will wish for them. It should be known that craving arises in this manner, because of unpleasant feeling as well. Craving is six fold as craving for form, craving for sound, craving for odour, craving for taste, craving for contact and craving for thoughts.

Taõhà paccayà upàdàna§

There are four types of clinging (*Upàdàna*) as clinging to sense pleasures, clinging to views, clinging to rites and rituals and clinging to personality belief. The meaning of "*upàdàna*" is "taking in strongly". "*Kàma*" is the six fold craving mentioned earlier. When the two words *Kàma* and *Upàdàna* are combined as "*Kàmaupàdàna*", it means strong clinging. A weak craving

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arises about forms and the like on account of feelings. It is like a small plant. It is not difficult to be uprooted. When the craving arises repeatedly, regarding the object concerned it becomes like a large tree which is several years old. It is difficult to uproot and destroy. The craving so developed is called *Kàmupàdàna*.

When a man sees a pleasant woman, craving will arise as this woman is beautiful and good. It is not difficult to remove it. Many such cravings will arise and disappear automatically. If that woman is made his wife due to the weak craving that arose, such weak craving will develop and become an *Upàdàna*. Then the man cannot let go of the woman. This is how craving becomes a clinging. As clinging does not arise if there is no initial craving, it has been said, "***Taõhà paccayà upàdànaß***" Craving becomes a cause especially for clinging to sense pleasures. It causes other clinging only in general terms. In the case of Buddhists, it is the clinging to sense pleasures and clinging to personality belief that are caused by craving. Clinging to views and clinging to rites and rituals arise only in those who have taken such views.

Upàdàna paccayà bhavo

When there is clinging to sense pleasure which is attachment to gold, silver, pearls, gems, fields, land, wife and children; the being engages in various activities in order to improve them, acquire more and protect them. Sometimes will kill living beings to destroy the enemies who harm them. Will also steal because of various matters concerning them. Will give

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alms, protect morality and meditate so as to obtain the above in future lives. When the being has clinging to personality belief which strongly takes the five aggregates as a soul; he will engage in various activities in order to feed, bring about well being and protect the five aggregates which are taken as I.

Will kill living beings to eliminate those against the soul and to make it well. Will give alms to acquire those five aggregates. Will protect morality and meditate. This collection of actions which are wholesome and unwholesome is called "Bhava". Further, the *deva* and human aggregates which arise due to *kamma* are also called "*Bhava* (becoming)". When the *bhava* consisting *kamma* as a cause occurs, the *deva* and human forms will definitely arise. Therefore, it is said that clinging causes both *Kamma bhava* and *Utpatti bhava*. Clinging becomes a special and proximate cause for *Kamma*. It becomes a distant cause for human becoming and the like.

Bhava paccayà jàti

When there is *kamma*, the birth in a second life will occur along with the dissolution of the present aggregates which is called death. The first arising of aggregates belonging to the second life is called *jàti* (birth).

Jàti paccayà jarà maraõa§ soka parideva dukkha domanassupàyàsà sambhavanti.

If the initial birth of something takes place, its decay and dissolution will definitely occur. If there is no birth, there is no

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decay, death as there is nothing to be decayed or dissolved. It is said that decay, death occur because of birth as decay, death would definitely occur if birth happens and it will not happen in the absence of death. Sorrow, lamentation, suffering, sad-mindedness and despair will often occur in the being that is born. Will not happen if not born. Therefore, it is said that birth causes sorrow, lamentation and the like. Sorrow is the pain of mind caused by misfortune. Lamentation is crying. Suffering is pain in the body. Sad-mindedness is pain of mind. Despair is the powerful pain of mind due to the loss of relatives and the like.

There are twelve factors in the dependent origination as ignorance, formations, consciousness, mentality-corporeality, six bases, contact, feeling, craving, clinging, becoming, birth, decay and death. Sorrow and the like are not taken as factors.

This discourse on the dependent origination does not show the beginning of the being. Time has no beginning. The Tathàgata has stated that it is not possible to determine a time limit within which this mentality-corporeality dhamma arose and that they did not exist prior to a particular period in this endless time span. Every dhamma that arise in this collection of mentality-corporeality dhamma which is referred to as a being is subject to instant decay and disappearance. The dhamma which arose and were destroyed will remain so forever. There is no re-birth of it. Everything born is dhamma which were not born earlier. There is only a generation connection between the extinct dhamma and the present dhamma. The collection of

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mentality-corporeality which is one generation is very long like a river.

If the greed one had about something disappears and re-arises after some time, the earlier greed is said to have recurred. Truly it is not an old greed that re-arose but a new greed. Yet, as it is identical to the earlier greed, it is talked of as the re-arising of the old greed. When considering in that manner; if something identical to what disappeared arises again, it is said that a thing which existed earlier re-arose. When speaking in that manner, dependent origination is not a chain but a cycle. It is called the cycle of *saṣsàra* or the dependent origination circle/cycle.

The return to the place of origin by the person travelling is the nature of a circle. Therefore, if one travels in a circle without going out, the journey will never end. Every dhamma belonging to the dependent origination has arisen as conditioned by some cause. It becomes a cause by conditioning another dhamma. The birth in the future becoming is caused by ignorance, craving and *kamma*.

Just as fruits are produced by the tree which was produced by the fruit; ignorance, craving and *kamma* are produced again on account of the formations as birth in the second life which was caused by ignorance, craving and *kamma* in the past life. The ignorance, craving and *kamma* which are results of the present aggregates conditioned by past causes will result in future birth. When born again due to those causes, such

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aggregates will cause the re-arising of ignorance, craving and *kamma*.

The Tathàgata did teach the dependent origination with ignorance at the beginning not because ignorance arises without a cause. A collection of dhamma which exists as a cycle can be taught by beginning at any point. Yet, if one dhamma in such a cycle is principal, it is suitable to begin the discourse with that dhamma. Ignorance and craving are two principal dhamma in this dependent origination. They are called principal dhamma because this cycle can be terminated by removing these two. There are two halves (parts) in the dependent origination taught as "*Avijjà paccayà saïkhàrà*." The collection of dhamma from ignorance to feeling is the prior half. The collection of dhamma from craving to decay, death is the latter half. The prior half is taught with ignorance in the lead. The latter half is taught with craving in the lead.

Although ignorance is kept at the beginning when teaching; the statement "***Avijjà paccayà saïkhàrà, Saïkhàra paccayà avijjà***", meaning, formations are caused by ignorance, ignorance is caused by formations; the *Pañicca samuppàda Pàli* shows that ignorance is not uncaused. Just as ignorance is not uncaused it is not caused by a single dhamma. Everything arises as conditioned by many causes. In the dependent origination one cause is given for one result for the purpose of easy comprehension. If the discourse on dependent origination was made by showing all the causes for the arising of one dhamma, it will be very long, confusing and not deciphered by the

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listeners. As it would be difficult to realise Dhamma from such a discourse, the Tathàgata has taken the main and principal causes and delivered the dependent origination as a single cause, single result discourse.

The *yogàvacara* who wishes to complete the purification by overcoming doubt should repeatedly read the description of dependent origination given here and understand it properly. Should remember the facts well. The places in this description which cannot be comprehended should be clarified by inquiring from the knowledgeable. When an understanding of the dependent origination has been achieved, it can be said that the purification by overcoming doubt has been completed. Yet, the *yogàvacara* should not stop at that. One should memorise the following phrases and contemplate as a meditation, in order to purify and establish the knowledge about the dependent origination.

Method of meditation on the dependent origination

Wholesome and unwholesome acts are performed due to ignorance which is not knowing the four noble truths.

The re-birth consciousness of the present life arises on account of the wholesome - unwholesome acts in the past life. Mentality-corporeality arises because of that re-birth consciousness. The six bases arise because of mentality-corporeality [due to their growth]. Contact arises because of six bases. Well being and suffering arise because of contact.

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Craving arises because of well being and suffering. Clinging arises because of craving [due to its growth]. Wholesome-unwholesome acts are performed again because of clinging.

Re-birth occurs because of wholesome-unwholesome acts. Decay, death, sorrow, lamentation, suffering, sad-mindedness and despair arise because of birth.

The aggregates of suffering arise in this manner. This aggregate of suffering occurred in the past due to causes such as ignorance. Do occur now. Will occur in the future as well.

Another method

The consciousness, mentality-corporeality, six bases, contact and feeling in this life arise because of ignorance, craving, feeling and *kamma* that occurred in the past life. Ignorance, craving, feeling and *kamma* arise again in the present life due to the consciousness, mentality-corporeality, six bases, contact and feeling. The consciousness, mentality-corporeality, six bases, contact and feeling will arise again in the future life because of ignorance, craving, feeling and *kamma* that occurred in the present life. The circle of suffering rolls endlessly in this manner. This circle of suffering existed in the past in the same manner. It exists at present as well. Will occur in the future as well.

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{Formation and becoming (life) have been taken together to avoid confusion in the *yogàvacara*}

Another method how dependent origination should be contemplated

Ignorance makes no attempt to produce formations. Ignorance does not know that formations arise because of it. Ignorance does not produce formations. There is none other than ignorance which produces formations either.

Formations have no intention to arise. Yet, formations arise because of ignorance. Formations do not make an attempt to produce consciousness. The formations do not know that consciousness arises because of them. Formations do not produce consciousness. There is none other than the formations which produces the consciousness either.

Consciousness has no intention to arise. Yet consciousness arises because of formations. Consciousness does not make an attempt to produce mentality-corporeality. Consciousness does not know that mentality-corporeality arises because of it. Consciousness does not produce mentality-corporeality. There is none other than the consciousness which produces mentality-corporeality either.

Mentality-corporeality has no intention to arise. Yet mentality-corporeality arises because of consciousness. Mentality-corporeality does not make an attempt to produce

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six bases. Mentality-corporeality does not does not know that six bases arise because of it. Mentality-corporeality does not produce six bases. There is none other than the mentality-corporeality which produces the six bases either.

Six bases have no intention to arise. Yet six bases arise because of mentality-corporeality. Six bases do not make an attempt to produce contact. Six bases do not know that contact arises because of them. Six bases do not produce contact. There is none other than the six bases which produce contact either.

Contact has no intention to arise. Yet contact arises because of six bases. Contact does not make an attempt to produce feeling. Contact does not does not know that feeling arises because of it. Contact does not produce feeling. There is none other than contact which produces feeling either.

Feeling has no intention to arise. Yet feeling arises because of contact. Feeling does not make an attempt to produce craving. Feeling does not does not know that craving arises because of it. Feeling does not produce craving. There is none other than feeling which produces craving either.

Craving has no intention to arise. Yet craving arises because of feeling. Craving does not make an attempt to produce clinging. Craving does not does not know that clinging arises because of it. Craving does not produce

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clinging. There is none other than craving which produces clinging either.

Clinging has no intention to arise. Yet clinging arises because of craving. Clinging does not make an attempt to produce becoming. Clinging does not does not know that becoming arises because of it. Clinging does not produce becoming. There is none other than clinging which produces becoming either.

Becoming has no intention to arise. Yet becoming arises because of clinging. Becoming does not make an attempt to produce re-birth. Becoming does not know that re-birth arises because of it. Becoming does not produce re-birth. There is none other than becoming which produces re-birth.

Birth (The aggregates that arise at the beginning.) has no intention to arise. Yet, the first arising of aggregates as birth will arise because of becoming. Birth makes no attempt to produce decay, death, sorrow, lamentation, suffering, sad-mindedness and despair. Birth does not know that decay, death, sorrow, lamentation, suffering, sad-mindedness and despair arise because of itself. Birth does not produce decay, death and the like. There is none other than birth which produces decay, death and the like either. Decay, death and the like have no intention to arise. Yet decay death happens due to birth. This aggregate of suffering continue to exist without a mutual expectation,

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without a producer or one who experiences. They existed in the same manner in the past. They will also exist in the future.

If anyone acquires a pure knowledge of the dependent origination and meditate as given above, purification by overcoming doubt will arise. If someone meditates in this manner and fails to complete the purification by overcoming doubt, it is not due to a flaw in the dependent origination but due to a weakness in the person. Dependent origination is a deep Dhamma. Therefore, some people do not comprehend it. Even if one does not complete the purification by overcoming doubt after meditating as shown, one should not abandon the practice of insight. There are other methods by which the purification by overcoming doubt can be achieved. One should try to complete the purification by those methods. Everything cannot be given in a book of this nature. They should be found by other means.

If one fails to acquire complete purification by one or more methods, he will realise some matters by meditating according to a particular method and certain other matters by meditating according another method and purification will be achieved when the realisation of all matters are completed. One should never have the childish thought that you are not suited to acquire purification. It should be borne in mind that developing such a thought is a great danger for the *yogàvacara* and it will result in his stagnation.

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Personality belief and skeptical doubt will disappear in a manner never to arise again, only on attaining the path of stream entry. The *yogàvacara* who completes the purification of view-purification by overcoming doubt is still a world ling. The supramundane path is very far from him. He can only acquire some purification due to the suppressing of those defilements. It is not a permanent purification. It becomes permanent by attaining the path of stream entry. Therefore, wrong view-skeptical doubt can re-arise on some occasions, in the mind of the *yogàvacara* who has achieved purification of view - purification by overcoming doubt. On such occasions one may be mislead as "I have not acquired purification." Do not be mislead and stop meditation.

Becoming impure is sometimes the nature of the purification in the world ling. The main reason for the re-arising of defilements removed with the power of mundane knowledge is association of people with incorrect views. Therefore, *yogàvacaras* should try to stay away from such people and associate people with right view.

If wrong view or skeptical doubt arises when meditating to acquire the remaining purifications after acquiring the purification by overcoming doubt, one should practice the meditations done earlier to acquire those purifications. Then they will disappear quickly. Do so and continue meditation. When one realises that the purification by overcoming doubt has been achieved, the meditation practised for it should be terminated and the meditation required for Purification of

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knowledge and vision of what is and is not the path (*Maggàmagga ¤ànàdassana visuddhi*) should be commenced.

5. Maggàmagga¤àna dassana Visuddhi

If the *yogàvacara* takes forward the practice of insight after completing the purification of view and purification by overcoming doubt and when the insight knowledge develops, he will sometimes see an unbelievable illumination. Sometimes extremely pleasant, unbelievable dhamma as never experienced before will arise in his mind.

If intelligence does not arise, the *yogàvacara* may sometimes be mislead that, "I have acquired supramundane dhamma." If mislead, he will not arrive at the supramundane path. The intelligence that is capable of not being mislead and see that this is the correct path, this is the incorrect path is the "***Maggàmagga ¤ànàdassana visuddhi***". What is meant by path here is the correct method of meditation and the supramundane path known as the purification of knowledge and vision (*¥ànadassana visuddhi*). Incorrect path is the wrong method of meditation and objects of conceit (*adhimàna vatthu*). Vision such as illumination which causes one to incorrectly believe to have arrived at the path without arriving there are objects of conceit. It should be realised that the knowledge which makes one comprehend, what are the correct and incorrect paths and purify the *yogàvacara* from the delusion that the incorrect path is the correct path is ***Maggàmagga ¤ànàdassana visuddhi***.

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The *yogàvacara* who acquired the purification by overcoming doubt should terminate the meditation he practised to acquire it and commence meditation required for the *Maggàmagga ¤ànàdassana visuddhi.* Meditation on the three signata (*Tilakkhana*) should be done for this purpose.

When we talk of all the mentality-corporeality dhamma together, they are referred to by the name "**formations (*saïkhàra*)**". "***Saïkhàra***" in "*Avijjà paccayà saïkhàrà*" refers to wholesome and unwholesome actions. *Saïkhàra* referring to wholesome-unwholesome actions and *Saïkhàra* referring to all mentality-corporeality should not be confused and should be treated as two words having two different meanings. If the word *saïkhàra* is used anywhere other than in the dependent origination, it should be taken to mean the collection of mentality-corporeality. The word *saïkhàra* referring to the collection of mentality- corporeality *dhamma* means conditioned things.

The meaning of the word "*Saïkhàra*" in the description of the dependent origination is that it is the thing which produces a result. There are many *dhamma* such as *Pañhavi- âpo-Tejo-Vàyo-Citta-Phassa-Vedanà* which belong to the category of *saïkhàra.* They all have different characteristics which help to identify them. They also have three common characteristics. What are referred to as *Tilakkhana*[17] are the three characteristics common to all formations. They are the characteristic of

[17] Three characteristics of existence/Three signata.

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impermanence, the characteristic of suffering and the characteristic of not-self. *Saïkhàra* are impermanent because they have the characteristic of impermanence. *Saïkhàra* are suffering because they have the characteristic of suffering. *Saïkhàra* are not-self because they have the characteristic of not-self. The six matters of the characteristic of impermanence, impermanence, characteristic of suffering, suffering, characteristic of not-self and not-self should be understood separately. The characteristic and the *dhamma* which has the particular characteristic should not be confused by considering them to be one.

As the words impermanence, suffering and not-self are frequently heard; these three characteristics may be considered as not deep. They are deep matters. Everyone knows that living beings die someday and that other objects are destroyed some day. This vision of impermanence in everyone is insufficient for insight meditation. Such knowledge is insufficient to attain paths and fruits. The characteristic of impermanence which should be discovered and meditated on is a much more subtle and deep matter. Everyone knows that hunger, thirst, headache, earache, stomachache are suffering. Such knowledge of suffering is insufficient for insight. The status of suffering which should be discovered by the *yogàvacara* who practises insight is something more subtle and deep.

The three characteristics such as impermanence of formations has become something deep and not easily seen because they are concealed by the **concepts/conventions**

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(*Pa¤¤atti*) such as collections (*samåha*), forms/shapes (*saïsthàna),* continuity (*santati*) and. The three characteristics such as impermanence can be captured with intelligence and realised only by intelligently breaking the three **conventions** such as collections to discover the absolute truth. Looking for conventions without discovering the absolute truth will not elucidate the three characteristics.

Three conventions

When the four elements such as earth come together, a very small thing is produced. It is referred to as the corporeal group. It is not visible to the eye. This corporeal group is smaller than the atom which is considered very small by the people. There are many corporeal groups in an atom. When a collection of these very small corporeal groups which are invisible to the eye; combines, it appears to the eye as something big. Names such as soil, water, rocks, iron. copper, gold, silver, trees, timber, leaves, bark, fruits, blood, flesh, bones, sinews and nails are given to various corporeal groups according to their appearance. There are only corporeal groups in items such as soil, water, rocks and the like which appear as and are considered as large. Soil, rocks are only the forms in which the collections of corporeal groups appear. As these forms in which they appear are not absolute truths, they are called "**conventional collections (*Samåha Pa¤¤atti*)**"

Corporeal groups cannot be seen by looking at anything in the world. The conventional collections will surface.

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Conventional collections conceal the absolute. Therefore, it is difficult to find the absolute. The absolute should be found by using the hand called intelligence to remove the screen called conventional collection which is covering the absolute truth and by removing the darkness called conventional collection with the light called intelligence.

Forms such as square-flat- thin-heavy-tall-short are seen where corporeality groups are collected. Even at the places where such forms are seen; there is nothing other than corporeality groups in reality. These forms which are not really present but only realised in the mind are called "***Saïsthàna pa□□atti* (Conventional forms)**". Everything referred to as *deva*-human-child-oldman-woman-man-head-hand-food-body-cattle-dog-cat-tree-creeper-fruit-leaf-stone are *saïsthàna pa□□atti*. When a person encounters and thinks of a corporeality group he sees it as man, woman, tree, fruit, chair, table garment, plate, cup and not as a collection of corporeality groups because, the combinations of absolute corporeality belonging to various corporeality group collections are concealed by the *saïsthàna pa□□atti*. Destroy the *saïsthàna pa□□atti* and see the absolute truth.

Although, people consider the collections of corporeality groups taken as conventional forms to be single entities that last days, months and years; they have only a very short life time. The lifetime of a corporeality group is less than the time taken to bat an eye lid. None of the corporeality groups found today in any object in the world will last until tomorrow. The

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corporeality groups in that object found tomorrow are newly arisen and were not there today. There will be none of those corporeality groups by the day after tomorrow. Corporeality groups found on that day are new ones arisen on that day.

Although corporeality groups exist only for a period less than the time taken to bat an eye lid, the object containing them will not show any reduction in size as the corporeality groups will produce one or more of similar corporeality groups. They will appear to be intact. The nature of rapid destruction and the arising of new corporeality groups is called the "**Continuity convention (*Santati Pa□□atti*)**". Due to the concealment by continuity, the absolute corporeality groups are not seen and they only appear as a single collection. The absolute corporeality groups can be seen only when the continuity convention has been destroyed with intelligence. This continuity convention especially conceals the characteristic of impermanence.

Characteristic of impermanence

Just as water bubbles arise in water bodies and immediately destruct during rain and sound arises and immediately destructs when a drum is beaten; formations also arise and go into immediate destruction. Extinction is the disappearance without remnance. It is also called destruction. There is no formation that lasts even the time taken to bat an eye lid. It is a matter which is difficult to comprehend. It should be

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comprehended by discovering further facts and discussions with the knowledgeable.

Such nature of immediate extinction and destruction is the characteristic of impermanence. The formations which have the characteristic of impermanence are impermanent. The nature of destruction of formations is the main characteristic of impermanence. The nature of decaying, becoming thin, swelling, maturing, drying, being perforated, cracking, being cut, breaking, coagulating, dissolving, getting spoilt, putrefying, rotting, wrinkling of the body, getting hunched, stiffening of limbs, being bent, graying of hair, going blind, going deaf, affliction with other diseases and dying are apparent characteristics caused by the main characteristic of dissolution of formations.

Among formations; lifetime of mentality comprising consciousness, mental factors are very short. The lifetime of consciousness is divided into three as *Uppàda* (genetic), *Tithi* (Static) and *Bhaïga* (dissolution). "*Uppàda*" is the time taken for arising. "*Tithi*" is the time period of existence of the consciousness. "*Bhaïga*" is the time taken for destruction. These three periods are equal in extent. One is not longer or shorter than another. The three periods of *uppàda, tithi* and *bhaïga* is the lifetime of a consciousness. There is no simile to indicate the shortness of the three moments of consciousness. The time taken to bat an eye lid and snap the fingers are considered as the shortest times in the world. Abhidhamma books show that the lifetime of a consciousness which is the three mind moments

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such as *uppàda* is in ten millionth of the time taken to bat an eye lid. This will be understood only after acquiring a good knowledge of processes of consciousness (*Citta vãthi*). The lifetime of corporeality is seventeen times that of consciousness (mentality). Although, the lifetime of corporeality is seventeen times that of consciousness, it is still very short. It is even shorter than one hundredth of the time taken to bat an eye lid.

The characteristic of impermanence can be realised properly when the following two problems have been solved. What is the reason for the non-continuance and prompt destruction of arisen formations? If the lifetimes of formations are so short, what is the reason for the various objects in front of us to appear to exist without destruction for a long period of time? Therefore, *yogàvacaras* should try to solve these two problems.

Absolute things are actions such as harshness. They are not materials. They do not have a body or form. Therefore, it is said:-

> "***Sabbepihi dhammà ta§ ta§ kriyà mattàva honti, na tesu dabba§ và saõñhàna§ và viggaho và upalabbhati***"

Death after occurrence is the nature of action. Raising the hand is one action. The action of raising lasts only until the hand is raised. That action does not exist after the completion of the raising. Lowering the hand is another action. It also exists only until the hand is lowered. That action does not exist after the hand is lowered. Walking is one action. It lasts until going. It

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ceases with stopping. It cannot last thereafter. All actions performed during the day die off after their occurrence. Mentality-corporeality *dhamma* arise and go into immediate extinction because they are also actions.

Following is the answer to the question; if corporeality dhamma goes into instant extinction how do objects such a trees and rocks appear to last a long time?-

There are more than hundreds of thousands of corporeality groups in an object as small as a mustard seed. Although they go into extinction, they do not go into extinction all at once. It was stated earlier that the lifetime of a corporeality group is seventeen mind moments (*Cttakkhana*). As the seventeen mind moments are divided into three as genetic, static and dissolution; this time period is sub-divided into fifty one small periods. The first among them is the genetic period of the corporeality. The fifty first is the period of dissolution. The remaining forty nine parts are the static periods of the corporeality.

In various objects visible to the eye, there are certain corporeality groups which spend only one of the fifty one periods. There are also corporeality groups which spend two, three or four time periods. There are also corporeality groups which spend up to the fifty first time period. When a corporeality in a collection of corporeality groups belonging to the same object reaches the fifty first moment and goes into extinction, there remain much corporeality which have not yet

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reached the fifty first moment. The extinction of the entire lot of corporeality groups in an object does not occur simultaneously.

Corporeality groups also produce off spring. A particular group goes into extinction only after producing one or more of corporeality groups belonging to its own kind. Just as an emptiness does not appear in the world when people die, because they die after producing children; no reduction in the size of the objects are seen due to the extinction of any number of corporeality groups belonging to the object because they produce other corporeality groups similar to themselves before going into extinction. Objects such as trees rocks appear to remain unchanged because the corporeality groups produce off spring before going into extinction, all the corporeality groups do not go into extinction at the same time and that the gaps between arising and extinction is so small. The arising and destruction of corporeality in all objects without even a gap as long as the time taken to bat an eye lid is concealed by the continuity or the rapid generation connection. Break the continuity convention in order to see this.

Although it was said that corporeal groups go into extinction after producing off spring, it is always not so. Corporeal groups which have been weakened by being a part of several generations, the corporeal groups which have not received the necessary conditions to produce off spring and corporeality groups which have come into contact with opposing conditions go into extinction without producing off spring. That is why some objects in front of us die off completely.

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If elements such as earth are actions, why do objects such as bodies of beings, trees and stones appear as if they really exist, is a deep matter which needs to be solved. If a generation of actions takes place at a very high speed, a non-existent object will appear to exist. If a fire brand is rotated at high speed, the path of the fire brand will appear as a circle of fire. When a wheel with spokes is rotated fast, it will appear as a solid object or a circular plank. It will not only appear as a solid object, but will feel like a flat solid object with no gaps in between if one gets close enough and touch it. Such appearances and feeling is a nature which manifests when a rapidly performing generation of actions is present.

Actions of absolute elements do not require a large space as required by the movement of a hand or leg. Action of each absolute element requires a space, a hundred or thousand times smaller than that required by an atom. Generations of actions of tens of millions of absolute elements which occur so fast that time gaps between them cannot be found and these elements being packed with no discernible gaps require only a space the size of a mustard seed. When a large number of actions of absolute elements takes place in that manner, they appear and are felt as a single solid object due to their subtle nature, speed and being in contact with each other like how the rapidly moving fire brand appears as a circle of fire and how the rapidly turning wheel appears as a solid object. Here, the series of actions by the elements are concealed by continuity and the covering (*Ghana*).

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By removing the covering with intelligence and discovering the absolute, one should realise that covering or the object appears to exist because of the speed of actions of the absolute elements and the object does not truly exist and that there is only a collection of actions. These are deep are matters. They are not matters comprehended by simply reading books and listening to others. They are matters comprehended by thinking about the facts found in books and listening to knowledgeable people. Try to comprehend.

Change of corporeality

This refers to the disappearance of the form of a particular corporeality and changing it to another form. A corporeality which does not even exist for the time taken to bat an eye lid does not have the time to take another form and exist. In reality there is no change of corporeality. This change conceived by people is not really one object becoming another, but the arising of a new corporeality after the destruction of the corporeality that was first found in an object. This happens due to the impermanence of corporeality. If corporealities are permanent they should always remain unchanged. Some objects appear different tomorrow from what it was today and still another form the day after tomorrow because of this impermanence.

This change of corporeality occurs because of supporting conditions, non-receipt of sufficient supporting conditions, non-receipt of supporting conditions at all, compounding with

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opposing conditions and the aging and weakening of the generation of corporeality.

Characteristic of suffering

The frequent hurting with birth and decay, the need to be afraid of, causing fear and being the birth place of suffering are the characteristics of suffering in formations. Formations having the characteristic of suffering are sufferings. Tens of millions of corporeality groups in this body are frequently subject to break up like water bubbles in a lake during heavy rain and mustard seeds that burst on a hot plate. The break up those corporealities which the being is attached to is suffering.

In order to continue life it is necessary to repeatedly produce new corporeality to replace the destroyed corporeality. Therefore, the being has to feed the body with various kinds of food and drink in order to replace the various types of corporeality which were destroyed. In some instances food and drink alone is not sufficient and it becomes necessary to supply medicines. If it gets too cold, heat has to be provided. If too hot it must be cooled. It is necessary to perform thousands of such functions in order to produce new corporeality and maintain life. Otherwise corporealities will not arise. Life will not continue. It is not necessary to undergo thousand of such sufferings if the arisen corporealities are permanent. Will not have to undergo suffering if the corporeality arises automatically. As both these do not happen, the person who is attached to and depends on the corporeality, has always got to undergo suffering. Making the

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being to suffer to produce them is the pressure applied on the being due to birth.

The corporealities that arise after causing much suffering, goes into instant destruction. It is also a great suffering for the being who considers corporeality to be the soul. Causing such suffering is the pressure applied on the being by the destruction of corporeality. The oppression of corporeality in this manner by birth and destruction is the characteristic of suffering in corporeality. Not only the corporeality but also formations and the being that considers the formations to be the soul and is attached to them are frequently oppressed.

Suffering in consciousness elements

Even if there is a body without consciousness there can be no enjoyment from it. The presence of a consciousness is essential for the being to have enjoyment or pleasure. A body is required as the container for the consciousness. As all the consciousness elements born, goes into extinction even faster than the corporeality elements; those who are attached to consciousness elements should repeatedly produce them. However much the being loves them, they are not born without a combination of causes. There has to be an unharmed eye for an eye consciousness to arise. There should be corporeality. There should be similar causes for the arising of an ear consciousness. As the causes such as eye which produce the consciousnesses are impermanent; the person who requires the consciousnesses has to make much effort to supply food, drink, garments,

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medicine and the like in order to maintain the faculties. Has to endure much suffering.

As an enjoyable consciousness does not arise simply because the faculties are present, one has to seek thousands of objects that impact the consciousness. Eye consciousnesses causing happiness do not arise on account of unfavourable forms that impact it without being sought out. It is necessary to acquire many items such as beautiful clothes-ornaments-houses-furniture-trees and creepers-vehicles-wife and children which produce eye consciousnesses causing happiness and well being. Similarly it is also necessary to acquire many things to acquire ear consciousnesses. To achieve the repeated production of consciousnesses, it is necessary to supply wealth, feed wife and children. It is necessary to make much effort for it. Has to undergo suffering. It is the consciousness elements that cause all such suffering. As long as the being is attached to the consciousness element, the consciousness element oppresses the being by producing such suffering. The oppression by the consciousness element in this manner is its characteristic of suffering.

The characteristic of suffering in well being

Even if the *yogàvacara* may see the suffering in other formations, he may not see the suffering in well being. Such well being should be taken separately and its status specially examined. The feeling of well being is good as long as it lasts. The feeling of well being, being a factor of the consciousness

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element itself, is something that goes into extinction along with the consciousness. The arising of a feeling of well being on one occasion is like showing candy to a small child and not giving it to him. It is only sadness that arises in the child who sees the candy that he will not receive. Similarly the arising of a well being that does not last will only result in sadness in the being.

Losing something that you are attached to is suffering. Beings are more attached to well being than anything else. Wife, children and cash are attached to because of the well being acquired due to them. Just as the death of the wife and the like which caused well being results in suffering; the extinction of all feelings of well being is suffering for the being. The extinction of every feeling of well being oppresses the being as a suffering. As it is not possible to capture the instantaneous extinction of feeling; the extinction of feeling should be looked at as a continuous extinction.

Continuity is the generation of the feeling that arises at one time. The person who looks at a pleasant thing will experience well being as long as he looks at it. The well being ceases when he stops looking at it. The generation of feelings that arose at one time is continuity. A person looking at a beautiful thing will experience well being as long as he sees it. The well being ends with the ceasing of looking. The well being that arose during the looking is one continuity. It is easily realised when looked at in terms of extinction. There is well being in the person as long as he listens to a sweet voice. The well being ends with the ceasing of listening. The well being in

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the scent is experienced as long as the air with good odour remains within the nose cavity. It ends with the exit of the good odour. The well being in taste lasts as long as the tasty food remains in the mouth. It ends with the swallowing of the food. A well being lasts as long as something which causes a pleasant feeling touches the body. The ceasing of the contact ends the well being.

The well being produced due to acquiring of wealth and positions lasts as long as the mind is not directed towards something else. Such well being ceases with the mind being directed towards something else or arriving at the life continuum (*Bhavàïga*). As, whatever well being acquired ends with destruction, the person seeking well being has to repeatedly take action to acquire it. Almost everything done by beings is for the sake of well being. Humans clean the lavatory basket which is so smelly that one gets a headache when getting close to it as well as go to the battle field where guns are fired and bombs are dropped for the sake of well being. If well being is received automatically, it will not be necessary to endlessly tire and suffer in order to achieve it. Well being has to be acquired with effort and suffering. It becomes necessary to undergo such endless suffering, so as to experience well being. It is as if there is no other formation as much as well being that brings about suffering. The need to make continuous effort to maintain well being is the frequent pressure caused by the feeling of well being. It is the characteristic of suffering in well being.

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One must be afraid of objects and persons which bring about suffering. Hundreds of thousands, tens of millions of suffering in formations will result for the person who is attached to formations, calling them "I", my eye, my ear, my hand my leg and the person who is attached to my son, my daughter, my house, my clothes as things belonging to him. Therefore, formations are things to be afraid of. They should be considered as enemies. This reason to be afraid of is the characteristic of suffering in formations.

If the formations are permanent, there is no reason to be afraid of even the atom bomb. As formations are breakable, changeable things; even a fly or mosquito can hurt this body which is a collection of formations. It can be subject to change. Even a grain of sand can hurt it. Look at the damage caused when a fly falls into the eye, enters the ear or nose or if a grain of sand falls into the eye. As the formations are so weak, the being that is made up of and is based on them should always be afraid of a gnat-louse-bed bug-piece of refuse-grain of sand. Should be afraid of rain-dew-wind-sun-water-fire. There is no limit to the things around the being that he should be afraid of.

The waves and wind causes fear in the person who crosses the sea in a small boat. They bring about pleasure in the mind of the person who goes in a big ship. The same waves and wind become things which bring about fear in one and happiness in another; not due to any difference in the waves or wind but due to the objects associated by various people. The waves and wind which brings happiness to the person in the ship

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brought about fear to the one in the boat due to the weakness of the small boat. Therefore, the fear in the one riding the boat is a fear caused by the boat. Similarly it should be said that the fear resulting from the weakness in formations is caused by the formations themselves. The frequent causing of fear is the characteristic of suffering in formations.

All suffering found in the world are associated with formations. If there are no formations there is no room for suffering. Suffering arises because there is a place suited for it. Just as trees and creepers arise in the presence of the earth and animals proliferate when there is a forest; suffering occurs when there are formations. Being an abode for suffering is one of the characteristics of suffering in formations. All formations are suffering because of their frequent oppression, the need to be afraid of, producing of fear and being an abode for suffering.

Characteristic of not-self

The nature of being opposed to a self (soul) is the characteristic of not-self in formations. If something becomes the absolute content among the mentality-corporeality dhamma belonging to a being and is capable of directing and be the leader of the other dhamma in the same collection, it should be referred to as the soul. People consider such a thing as the soul. The characteristic of soul is the ability to act according to ones wishes and power, while also maintain and governing other formations according to its wishes without the co-operation of a combination of causes.

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There is not a single formation which can arise in the absence of causes. Just as a fire arises when a match stick is stuck against a match box; all formations arise due to a combination of causes. Whatever need there is, they do not arise in the absence of a combination of causes. No formation has the strength to remain even one moment after arising, without being destroyed. Where is the strength in formations to maintain other formations, which do not even have the strength to survive themselves? Not at all. The inability to arise, remain without destruction and make other formations and maintain other formations according to its wishes is the **characteristic of not-self** which is opposed to the characteristic of a soul. The formations which have the characteristic of not-self are not souls. Formations are not souls. One may be deceived that there is a soul which produces and directs formations. There is no such thing. Do not be deceived.

Four coverings (*Ghana*)

Although the *yogàvacaras* realise that formations are not-self and that there is no soul due to their completion of the purification of view; the *yogàvacara* should repeatedly inquire about the characteristic of impermanence because the vision of not-self in the world ling is not permanent because it is covered by the perception of covers. The vision of impermanence should be confirmed by meditation.

The characteristic of impermanence is concealed by the perception of *Ghana*. This perception of *Ghana* will also cause

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the belief that there is a soul other than formations. Therefore, dhamma such as earth, water, fire, wind, consciousness, contact and feeling should be looked at intelligently to remove the perception of *Ghana*. Failure to look at dhamma separately will result in the perception of *Ghana* and the perception of soul will occur due to the perception of *Ghana*. In order to purify the vision of not self, it is necessary to break the *Ghana* with intelligence and look at absolute dhamma. Knowledge of Abhidhamma is a great help towards the destroying of *Ghana*. It becomes easy according to the extent of the knowledge of Abhidhamma. The larger object which does not exist in reality but is conceived in the mind, because of the many small objects which exist in contact with each other is *Ghana*. There are four *Ghana* as ***Samåha Ghana, Santati Ghana, Krutya Ghana*** and ***ârammõa Ghana***.

1. *Samåha Ghana*

Although a collection of corporeality groups in contact with each other is in reality not one; the larger thing which appears to exist is the *Samåha Ghana* (Covering/deception due to collection). Everything which is considered to be a flower, leaf, fruit, tree, stone, eye, ear, tooth hand, foot, chair, plate, cup are *Samåha Ghana*. The thing that appears as a single object because of considering the collection of mentality-corporeality which exists in association with each other is also a *Samåha Ghana*. Everything considered as woman, man, child, ox, goat appear to exist because of taking mentality-corporeality as one are also *Samåha Ghana*.

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2. *Santati Ghana*

The thing conceived in the mind and which lasts for some time because of considering the mentality-corporeality dhamma belonging to the past, future and the present to be singular is *Santati Ghana* (Covering/deception due to continuity). Everything considered as beings that live for some time and objects that last for some time are *Santati Ghana*. The feeling that so and so lived for so long, such and such thing lasted for so long arises because of the *Santati Ghana*.

3. *Krutya Ghana*

The large action which is a combination of actions performed separately by several mentality-corporeality dhamma but considered as an individual action is the *Krutya Ghana* . Everything such as going forwards, going backwards, sitting, getting up, raising the hand, raising the foot are *Krutya Ghana*. Although raising the hand is considered to be one action it is a collection of actions performed by a collection of consciousness-mental factors, a collection of groups of air produced by those consciousnesses and the collection of corporeality groups called the hand.

4. *ârammana Ghana*

Considering as one feeling the collection of taking in of objects separately by many consciousnesses is *ârammana Ghana*. Combining the capturing of objects by a group of consciousnesses such as the eye consciousness consisting

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receiving, investigating, determining, impulsion and registering; which arise separately to be a single vision is *ârammana Ghana*.

The *yogàvacara* who has completed the purification by overcoming doubt should read again and again the description of the three signata and meditate over a long period by taking formations individually and collectively and as analyzing their three signata, until the three signata of formations are clearly seen and the perception of permanent-good-well being-soul about them disappears. Meditation as impermanent and the like should be done by dividing the formations into eleven groups as past, future, present, internal, external, gross, subtle, bad, good, distant and proximate. As it is easier to comprehend corporeality than mentality, meditation about corporeality should be done first. Memorise the following phrases and meditate.

Method of meditation on the three signata

(1) The corporealities of the past becoming go into extinction in the past becoming itself. Do not arrive at the present becoming. Therefore, they are impermanent. They are suffering because of suffering in birth, and destruction, are to be afraid of, bring about fear and are abodes for suffering. Are not-self because they have no essence.

(2) The corporealities that arise in the future becoming go into extinction in the future becoming itself. They will not go into a becoming beyond. Therefore, they are impermanent.

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They are suffering because of suffering in birth, and destruction, are to be afraid of, bring about fear and are abodes for suffering. Are not-self because they have no essence.

(3) The corporealities of the present becoming go into extinction in the present becoming itself. They will not go into a future becoming. Therefore, they are impermanent. They are suffering because of suffering in birth, and destruction, are to be afraid of, bring about fear and are abodes for suffering. Are not-self because they have no essence.

(4) Internal corporealities go into extinction internally. They do not go out. Therefore, they are impermanent. They are suffering because of suffering in birth, and destruction, are to be afraid of, bring about fear and are abodes for suffering. Are not-self because they have no essence.

(5) External corporealities go into extinction externally. They do not come inside. Therefore, they are impermanent. -as before-

(6) Gross corporealities destruct while being gross. They do not become subtle. Therefore, they are impermanent. -as before-

(7) Subtle corporealities destruct while being subtle. They do not become gross. Therefore, they are impermanent. -as before-

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(8) Bad corporealities destruct while being bad. They do not become good. Therefore, they are impermanent. -as before-

(9) Good corporealities destruct while being good. They do not become bad. Therefore, they are impermanent. -as before-

(10) Distant corporealities destruct while being distant. They do not become proximate. Therefore, they are impermanent. -as before-

(11) Proximate corporealities destruct in the vicinity, Do not go far. Therefore, they are impermanent. -as before-

What is meant here by "Are not-self because of having no essence." Is that they do not have the characteristic of self stated earlier and that they are not-self. Mentalities too should be divided into eleven groups and meditated on. Meditate as follows by taking all mentalities as the consciousness element shown in the purification of view.

Method of meditation about the consciousness element

(1) The consciousness elements that arose in the past becoming, became extinct in the past becoming itself. They did not arrive at the present becoming. Therefore, they are impermanent. They are suffering because of suffering in birth, and destruction, are to be afraid of, bring about fear

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and are abodes for suffering. Are not-self because they have no essence.

(2) The consciousness elements that arise in the future becoming will become extinct in the future becoming itself. They will not go into a later becoming. Therefore, -as before-

(3) The consciousness elements in the present becoming will go into extinction in the present becoming itself. Will not go to a future becoming. Therefore, -As before-.

(4) Internal consciousness elements will go into extinction internally. Therefore, -As before-.

(5) External consciousness elements will go into extinction externally. Therefore, -As before-.

(6) Gross consciousness elements will remain gross until extinction. Will not become subtle. Therefore, -As before-.

(7) Subtle consciousness elements will remain subtle until extinction. Will not become gross. Therefore, -As before-.

(8) Bad consciousness elements will remain bad until extinction. Will not become good. Therefore, -As before-.

(9) Good consciousness elements will remain good until extinction. Will not become bad. Therefore, -As before-.

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(10) Distant consciousness elements will remain distant until extinction. Will not become proximate. Therefore, -As before-.

(11) Proximate consciousness elements will remain proximate until extinction. Will not become distant. Therefore, -As before-.

Divide the consciousness element into six such as the eye consciousness element, form sentences as given above and meditate accordingly. Thereafter, combine mentality and corporeality and meditate on the basis of the past and the like and on the basis of groups as, "The formations in the past becoming went into extinction in the past becoming itself. Did not come to the present becoming. Therefore, impermanent." If possible meditate on the basis of aggregates, elements and bases as well. Meditate about the twelve factors of the dependent origination as; ignorance is impermanent, suffering and not-self; the formations conditioned by ignorance are impermanent, suffering and not-self and so on. If it is possible divide each factor by eleven means and meditate there on.

Method of meditation according to forty ways

In order to further stabilise and purify the vision on the three signata which were developed by meditating as stated above; one should practise the three signata meditation on the forty meditation terms such as "*aniccato dukkhato rogato gaõóato*" as shown in the Mahà õiddesa and Pañisambhidà Magga.

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Following are the forty meditation terms

Aniccà, Dukkhà, Rogà, Gaõóà, Sallà,

Aghà, âbàdhà, Pare, Palokà, ädi

Upaddavà, Bhayà, Upasaggà, Calà, Pabhaïgu,

Addhuvà, Atàõà, Alenà, Asaraõà, Rittà,

Tucchà, Su¤¤à, Anattà, âdãnavà, Vipariõàdhammà,

Asàrakà, Aghamulà, Vadhakà, Vibhavà, Sàsavà,

Saïkhatà, Màràmisà, Jàti dhammà, Jarà dhammà, Vyàdhi dhammà,

Maraõa dhammà, Soka dhammà, parideva dhammà, Upàyàsa dhammà, Saïkilesa dhammà.

Description of these cannot be done as it would lengthen the book. The following phrases should be memorized and meditation done. The brief meanings given in these phrases should be contemplated on while meditating. If not comprehended even by doing so, may the *yogàvacara* learn the details by asking the knowledgeable[18].

1. Formations are impermanent because they break up instantly.

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[18] To learn details of this, read the [Sinhala] book "**Cattàëãsàkàra mahà vipassanà bhàvanà**" by Rerukàne Chandavimala mahà thero.

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2. Are suffering because of oppression by birth, decay and being the cause of suffering.

3. Is an ailment because it is an illness which should be suppressed with conditions and that they hurt.

4. Are boils because they hurt, puss called defilements flow from them and produce birth, growth, destruction consisting genetic, static and dissolving.

5. They are spikes piercing the body because they hurt the interior and are difficult to remove.

6. It is unwholesomeness (*Aghaya*) because it should be insulted by the intelligent, causes harm and causes unwholesome action.

7. Formations are afflictions because they are like a sick person who has to be fed, made to rise, put to sleep by someone, unable to do anything by himself and it is a birth place for afflictions.

8. Formations are *Para* (other) because they are not-self.

9. Are damaged by ageing, decay and death.

10. They bring about various calamities.

11. Formations are dangers because they cause sudden harm and are the basis of all forms of harm.

12. Formations are a fear because they are a mine for fear and opposed to Nibbàna which allays all suffering and fear

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13. Are *Upasagga* because they are chased by many harmful things and are attached to various bad things such as lust and hatred.

14. They are shaken by decay, ageing, death and world dhamma such as profit-loss.

15. Are breakable by machinations and nature.

16. Are unfixed because they arrive at all stages and are devoid of a fixed nature.

17. Formations are non-protective and unprotected because they are unable to protect beings from suffering in decay, death; suffering in hell and cannot protect themselves.

18. Are non-protective because they fail to protect the beings seeking a protected place and them having no protected place.

19. Formations are helpless because they fail to help beings by removing the fear in beings and the inability to help themselves.

20. Are *Rikta* because of being devoid of permanence, well being, goodness and soul which are considered as available by beings.

21. Formations are low because of being insignificant.

22. Formations are empty because they are devoid of a *Swàmi* (Controller), *kàraka* (Performer) *vedikà* (one who feels/experiences) and the like.

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23. Are not-self because of not having the nature of a soul.

24. Are consequences because of suffering and poverty.

25. Have the nature of changing due to change caused by decay, death.

26. Are fruitless because of the tendency to break easily.

27. Are *Agha* roots because they are the roots of unwholesomeness.

28. They are tormentors because they destroy those who consider the formations to be friends like an enemy that appears as a friend.

29. Non-existent because they are devoid of prosperity consisting permanence, good and well being.

30. Have cankers because they cause cankers.

31. Are formations because of being conditioned.

32. Are tempters (*Màra*) because they are the curse of *Mattu màra* (evil one of death) and *Kilesa màra* (Evil one of defilements).

33. Have the nature of being born.

34. Have the nature of decay.

35. Have the nature of falling ill.

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36. Have the nature of dyeing.

37. Cause sadness.

38. Cause crying.

39. Strongly foments the body and mind.

40. Have the natures of craving, [wrong] view and bad behavior.

This method of meditation has been shown in general terms. When *yogàvacaras* meditate; they should form sentences such as, 'Corporealities are impermanent because they break up instantly and do not last.' and meditate on mentality-corporeality separately. Should meditate about the consciousness element as, 'Consciousness elements are impermanent because they break up instantly and do not last.' When meditating on mentality and corporeality in this manner, there are eighty meditation sentences as forty meditation sentences about corporeality and forty meditation sentences about the consciousness element. It is suitable to divide the consciousness element into six such as the eye consciousness. Then there will be two hundred and forty meditation sentences about the consciousness element. It is also suitable to meditate according to the aggregate method. When doing so there will be two hundred meditation sentences.

Among these forty contemplations; impermanence, subject to damage, movable, breakable, not fixed, changeable, not fruitful, non-becoming, formed and subject to death are the

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ten contemplations on impermanence. If stated in Pali the contemplations on impermanence are the contemplations on *Aniccà, Palokà, Calà, Pabhaïgu, Addhuvà, Viprinàma dhammà, Asàrakà, Vibhavà, Saïkhatà* and *Maraõa dhammà*. The five contemplations on *Parayo, Rittayo, Tucchayo, Sånnayo* and *Anàtmayo* are the contemplations on not-self. The remaining twenty five are the contemplations on suffering.

This insight on forty ways is called ***Naya* (one that brings) *vipassanà***. The vision of the three signata will be confirmed in the *yogàvacara* who practises this meditation properly.

Ten insight knowledges

There are ten insight knowledges to be acquired by *yogavacaras*. They are *Sammasana ¤àna* (Knowledge of comprehension of conditioned things as impermanent, miserable and impersonal). *Udayabbayànupassanà-¤àõa* (Knowledge [that arises] from contemplating [the momentary] rise and fall [of the five aggregates of attachment]). *Bhaïgànupassanà-¤àõa* (Knowledge [that arises] from contemplating [the momentary] dissolution [of the five aggregates of attachment]). *Bhayatupaññhàna-¤àõa* (Knowledge of the presence [of all formations] as perilous. *âdãnavànupassanà-¤àõa* (Knowledge [that arises] from contemplating the shortcomings [of existence)]. *Nibbidànupassanà-¤àõa* (Knowledge [that arises] from contemplating [that ends in] non-enjoyment [derived from formations]). *Mu¤citukamyatà ¥àõa* (Knowledge of desire for

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deliverance). *Pañinissaggànupasanà* (Knowledge of contemplation on the abandonment [of the five aggregates]). *Sankhàrupekkhà ¤àna* (Equanimity knowledge with regard to the formations [of existence]). *Saccànulomika-¤ana* (The knowledge in conformity with truth).

The *Sammasana ¤àna,* which is the first among these ten knowledges is acquired by contemplating or meditating on the three signata. The remaining nine knowledges have to be acquired by meditating separately. If the *yogàvacara* is of sharp intelligence, meditating according to the normal three signata method or by meditating according to the forty ways, will make him acquire the *Sammasana ¤àna* and be suitable to commence meditation on the *Udayabbayànupassanà-¤àõa.*

If the *yogàvacara* is of medium intelligence or one who has not properly completed meditation; this alone will not complete the *Sammasana ¤àna*. The three signata has to be contemplated again according to the seven material and seven immaterial methods. Even if the *Sammasana ¤àna* has been acquired by the *yogàvaca*ra with the two methods of meditation mentioned earlier; it is not fruitless to practise meditation according to the seven material and seven immaterial methods. It will help him develop the knowledges to be acquired later. This meditation on the seven material and seven immaterial methods is suitable to be practised without doing the meditation on the three signata according to the methods mentioned earlier. May one meditate according to one's wish. It must be mentioned that meditating according to all methods is better.

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Method of insight[19] as seven material and seven immaterial

(1) Practise of insight on the corporealities belonging to one life ascertained by birth and death.

(2) Practise of insight on the corporealities that break up due to ageing.

(3) Practise of insight on food produced corporeality.

(4) Practise of insight on temperatue/climate(*Utu*) produced corporeality.

(5) Practise of insight on *kamma* produced corporeality.

(6) Practise of insight on consciousness (*citta*) produced corporeality

(7) Practise of insight on corporeality produced by natural phenomena.

These are the seven ways to practise insight on corporeality.

When meditating according to these seven methods, one should first take one life determined by birth and death, consider it to last a century and look at the characteristics such as impermanence of the corporealities that arise during his period. Thereafter, consider the first thirty three years of the hundred years as the first age, the second thirty four years as the middle age, the last thirty three years as the latter age and look at the

[19] Insight here refers to insight meditation.

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characteristics such as impermanence of corporealities belonging to each part. Thereafter, divide the century into decades as (1) tender decade, (2) Playful decade, (3) Colourful decade, (4) powerful decade, (5) Wisdom decade, (6) Deteriorating decade, (7) Peak decade, (8) Hunching decade, (9) Forgetful decade, (10) Bedridden decade and look at the three signata belonging to each part.

Among these decades, the human beings behave like one with little knowledge during the tender decade. Will mainly engage in sports during the playful decade. His body will become beautiful in the colourful decade. His strength will increase during the powerful decade. His intelligence will develop during the wisdom decade. His body will begin to deteriorate during the deteriorating decade. The body will bend forward during the peak decade. The body will hunch by the increase of the bending during the hunching decade. Will get very forgetful during the *Momuha* decade. Will be lying down most of the time during the bedridden decade.

Thereafter, the hundred years must be divided into twenty parts of five years and the three signata of the corporeality belonging to each part should be contemplated on. Again the hundred years must be divided into twenty five parts of four years each, thirty three parts of three years each, fifty parts of two years and hundred parts of one year and contemplate on the three signata of the corporealities that fall into each part. Thereafter, one year should be divided into three seasons as rains period, spring and summer; thereafter, the year

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should be divided into six seasons as rains, pre-autumn, autumn, winter, spring, summer; thereafter into twelve months and contemplate on the three signata of the corporealities belonging to each time period. Thereafter the month should be divided into two parts as Kàla[20] and Shukla[21] and the corporealities belonging to each period should be looked into. Thereafter the day should be divided into two as night and day; again the day be divided into three as morning, mid-day and afternoon; night be divided into three as early period, middle period, the latter period and the corporealities belonging to each time period should be looked into.

Thereafter the three signata of the corporealities belonging to the occasions of performing the six actions of going forward, going backwards, looking forward, looking around, bending a hand or leg and stretching them should be investigated. Thereafter the three signata of the corporealities belonging to the five occasions of raising the foot, taking it forward, putting it down, placing on the ground, pressing it down to raise the other foot while walking should be investigated. Although the Visuddhi magga shows this as six parts, we have not taken the stopping as it is done very rarely.

When the foot is pressed down on the ground, it has corporealities prominent with earth and water elements and weak in heat and wind elements. While raising the foot these

[20] Advancing period of the lunar month, ie. From new moon to full moon
[21] Receding period of the lulnar month ie. From full moon to new moon.

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corporealities go into extinction and corporealities weak in the earth and water elements and prominent in heat and wind elements will arise. They do not last until the raised foot is taken forward. Similar, but new corporealities arise when the foot is taken forward. They do not last until the foot is lowered. When lowering they go into extinction and corporealities prominent in earth, water and weak in heat, wind elements will arise. They will not last until the lowered and the foot is placed on the ground. When placing on the ground, similar corporealities will not last until the foot is pressed down in order to raise the second foot. When pressing on the ground similar new corporealities will arise. The investigation of the corporealities will become very subtle in the *yogàvacara* who investigates as parts, the corporealities that age and destructs.

Thereafter, the three signata of corporealities in terms of food should be looked into. The status of food produced corporeality can be considered in terms of occasions on which hunger arises. When there is hunger; rough, lifeless and unpleasant corporealities arise. When the stomach is full; they are removed and soft, damp, good looking corporealities arise. Thereafter, the three signata of corporealities arising under different climatic conditions must be observed. Rough, dry, discoloured corporealities arise during the hot season. Soft, lively, damp colourful corporealities arise during the cold season.

Thereafter, the three signata of corporealities that arise due to past *kamma* should be observed. *Kamm*a produced

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corporealities should be considered in terms of doors. There are thirty corporealities as eye decad, body decad and sex decad in the eye door. There are twenty four corporealities which support them and arise due to climate-mind-food. In this manner there are fifty four corporealities in the eye door. There are fifty four corporealities in each of ear, nose and tongue doors as well. In the body door; there are forty four corporealities as the body decad, sex decad and three octads each arising due to climate, mind and food. In the mind door; there are fifty four corporealities as physical base decad, body decad, sex decad and three octads arising due to climate, mind and food. The real mind door is life continuum (*Bhavàïga citta*). Here the existence of the life continuum is roughly taken as the mind door.

Thereafter, the three signata of the mind produced corporealities should be looked into. Mind produced corporealities should be considered according to the time spent with happiness or sadness. Soft, smooth, attractive and colourful corporealities arise in the body of the person who lives happily. Hard, rough, lifeless and ugly corporealities arise in the body of the sad person.

Thereafter, meditation should be practised about the three signata of corporealities produced by natural phenomena (*Dhammatà*). They are the corporealities belonging to soil-rocks-water-wind-trees-creepers-gold-silver and the like which are not bodies of living beings.

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How meditation should be practised according to the *råpa saptaka* (seven-fold corporeality) method will be shown later. These seven corporeality parts should be studied well as indicated and if there are places which are not comprehended, they should be clarified by inquiring from a knowledgeable person. Then memorise the meditation sentences given below and do the meditation for sometime without laziness. As the method of meditation is lengthy, laziness may surface in the *yogàvacara* as, 'Why should this be so long?' This laziness is a hindrance which covers the path to liberation that the *yogàvacara* travels. It is an enemy that comes to the *yogàvacara*, in the guise of a friend. Dispel this hindrance and meditate for sometime without being misled by it. All four postures are suitable for this meditation. Take any comfortable posture and meditate. Do not proceed further without practicing this for at least one month.

Meditation sentence on seven fold materiality

(1) All corporealities from birth to death are impermanent because they are subject to decay and destruction. Are suffering because they are frequently oppressed by birth and destruction, should be feared of, bring about fear by being subject to all forms of danger and are conditions for the arising of suffering. They are not-self because of not arising according to anyone's wish and do not last without decay and destruction according to anyone's wish, corporealities have no owner, are opposed to the nature of self and that the nature of self which experiences the well being and suffering is absent.

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(2) The corporealities in the first thirty three years of life are impermanent because they decay, destruct and disappear then and there without arriving at the middle age. Are suffering because they are frequently oppressed by birth and destruction, should be feared of, bring about fear by being subject to various dangers and are places for the arising of suffering. They are not-self because of not arising according to anyone's wish and do not last without decay and destruction according to anyone's wish, corporealities have no owner, are opposed to the nature of self and that the nature of self which experiences the well being and suffering is absent.

The corporealities of the thirty four years which are the middle ages decay, destruct and disappear there itself. Therefore, they are impermanent because they are subject to decay and destruction. Are suffering because of being frequently oppressed by birth and destruction, should be feared of, bring about fear by being subject to all forms of danger and are conditions for the arising of suffering. They are not-self because of not arising according to anyone's wish and do not last without decay and destruction according to anyone's wish, corporealities have no owner, are opposed to the nature of self and that the nature of self which experiences the well being and suffering is absent.

The corporealities of the thirty three years which are the latter ages decay, destruct and disappear there itself. Therefore they are impermanent because they are subject to decay and destruction. Are suffering because they are frequently oppressed

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by birth and destruction, should be feared of, bring about fear by being subject to all forms of danger and are conditions for the arising of suffering. They are not-self because of not arising according to anyone's wish and do not last without decay and destruction according to anyone's wish, corporealities have no owner, are opposed to the nature of self and that the nature of self which experiences the well being and suffering is absent.

The corporealities in the decade of low knowledge decay, destruct and disappear there itself without going into the playful decade. Therefore they are impermanent, suffering and not-self. The corporealities in the playful decade decay, destruct and disappear there itself without going into the colourful decade. Therefore they are impermanent, suffering and not-self. The corporealities in the colourful decade decay, destruct and disappear there itself without going into the powerful decade. Therefore they are impermanent, suffering and not-self. The corporealities in the powerful decade decay, destruct and disappear there itself without going into the wise decade. Therefore they are impermanent, suffering and not-self. The corporealities in the wise decade decay, destruct and disappear there itself without going into the deteriorating decade. Therefore they are impermanent, suffering and not-self. The corporealities in the deteriorating decade decay, destruct and disappear there itself without going into the peak decade. Therefore they are impermanent, suffering and not-self. The corporealities in the peak decade decay, destruct and disappear there itself without going into the hunching decade. Therefore

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they are impermanent, suffering and not-self. The corporealities in the hunching decade decay, destruct and disappear there itself without going into the forgetful decade. Therefore they are impermanent, suffering and not-self. The corporealities in the forgetful decade decay, destruct and disappear there itself without going into the bedridden decade. Therefore they are impermanent, suffering and not-self. The corporealities in the bed ridden decade decay, destruct and disappear there itself without going into a future becoming. Therefore they are impermanent, suffering and not-self.

The corporealities of the first five years of this life decay, destruct and disappear there itself without going into the second five years. Therefore they are impermanent, suffering and not-self. The corporealities of the second five years of this life decay, destruct and disappear there itself without going into the third five years. Therefore they are impermanent, suffering and not-self. The corporealities of the third to nineteenth five years; decay, destruct and disappear then and there without going into the next five years. Therefore, they are impermanent, suffering and not-self. The corporealities of the twentieth five years; decay, destruct and disappear then and there without going into a future becoming. Therefore, they are impermanent, suffering and not-self.

The corporealities of the first four years of this life decay, destruct and disappear there itself without going into the second four years. Therefore they are impermanent, suffering and not-self. The corporealities of the second four years of this

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life decay, destruct and disappear there itself without going into the third four years. Therefore they are impermanent, suffering and not-self. The corporealities of the third to twenty fourth four years; decay, destruct and disappear then and there without going into the next four years. Therefore, they are impermanent, suffering and not-self. The corporealities of the twenty fifth four years decay, destruct and disappear then and there without going into a future becoming. Therefore, they are impermanent, suffering and not-self.

The corporealities of the first three years of this life decay, destruct and disappear there itself without going into the second three years. Therefore they are impermanent, suffering and not-self. The corporealities of the second three years of this life decay, destruct and disappear there itself without going into the third three years. Therefore they are impermanent, suffering and not-self. The corporealities of the third to thirty second three years decay, destruct and disappear then and there without going into the next three years. Therefore, they are impermanent, suffering and not-self. The corporealities of the thirty third three years; decay, destruct and disappear then and there without going into a future becoming. Therefore, they are impermanent, suffering and not-self.

The corporealities of the first two years of this life decay, destruct and disappear there itself without going into the second two years. Therefore they are impermanent, suffering and not-self. The corporealities of the second two years of this life decay, destruct and disappear there itself without going into

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the third two years. Therefore they are impermanent, suffering and not-self. The corporealities of the third to forty ninth two years; decay, destruct and disappear then and there without going into the next two years. Therefore, they are impermanent, suffering and not-self. The corporealities of the fiftieth two years; decay, destruct and disappear then and there without going into a future becoming. Therefore, they are impermanent, suffering and not-self.

The corporealities of the first year of this life decay, destruct and disappear there itself without going into the second year. Therefore they are impermanent, suffering and not-self. The corporealities of the second year of this life decay, destruct and disappear there itself without going into the third year. Therefore they are impermanent, suffering and not-self. The corporealities of the third to ninety ninth year; decay, destruct and disappear then and there without going into the next year. Therefore, they are impermanent, suffering and not-self. The corporealities of the hundredth year; decay, destruct and disappear then and there without going into a future becoming. Therefore, they are impermanent, suffering and not-self.

The corporealities of the first four months of a year; decay, destruct and disappear there itself without going into the second four months. Therefore they are impermanent, suffering and not-self. The corporealities of the second four months of a year; decay, destruct and disappear there itself without going into the third four months. Therefore they are impermanent, suffering and not-self. The corporealities of the third four

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months of a year; decay, destruct and disappear there itself without going into a future year. Therefore they are impermanent, suffering and not-self.

The corporealities of the first two months of a year; decay, destruct and disappear there itself without going into the second two months -as before-. The corporealities of the second two months; decay, destruct and disappear there itself without going into the third two months -as before-. The corporealities of the third two months; -as before-. The corporealities of the fourth two months; -as before-. The corporealities of the fifth two months; -as before-. The corporealities of the sixth two months decay, destruct and disappear there itself without going into the next year. Therefore they are impermanent, suffering and not-self.

The corporealities of the early part of the month decay, destruct and disappear there itself without going into the latter part of the month. Therefore, -as before-. The corporealities of the latter part of the month decay, destruct and disappear there itself without going into the next month. -as before-. The corporealities of the day time; decay, destruct and disappear without going into the night time. -as before-. The corporealities of the night time; decay, destruct and disappear without going into the next day. Therefore, they are impermanent, suffering and not-self.

The corporealities of the morning will decay, destruct and disappear in the morning without going into mid-day.

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Therefore, they are impermanent, suffering and not-self. The corporealities of the mid-day will decay, destruct and disappear during the mid-day without going into the afternoon. The corporealities of the afternoon will decay, destruct and disappear without going into the first part of the night. The corporealities of the first part of the night; decay, destruct and disappear without going into the middle part of the night. The corporealities of the middle part of the night; decay, destruct and disappear without going into the latter part of the night. The corporealities of the latter part of the night will decay, destruct and disappear without going into the following day. Therefore, they are impermanent, suffering and not-self.

The corporealities in the foot which is raised while walking will decay, destruct and disappear without lasting until the foot is taken forward. Therefore, they are impermanent, suffering and not-self. The corporealities in the foot which is taken forward will decay, destruct and disappear without lasting until the foot is lowered. Therefore, -as before-. The corporealities in the foot which is lowered will decay, destruct and disappear without lasting until the foot is placed on the ground. Therefore, -as before-. The corporealities in the foot which is placed on the ground will decay, destruct and disappear without lasting until it is pressed on the ground. Therefore, -as before-. The corporealities in the foot which is pressed on the ground will decay, destruct and disappear without lasting until it is raised again. Therefore, -as before-.

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(3) The corporealities in the hungry period will decay, destruct and disappear without lasting until the period after feeding well. Therefore, they are impermanent, suffering and not-self. The corporealities in the period after feeding well will decay, destruct and disappear without lasting until the hungry period. Therefore, they are impermanent, suffering and not-self.

(4) The corporealities in the cold season will decay, destruct and disappear without lasting until the hot season. Therefore, they are impermanent, suffering and not-self. The corporealities in the hot season will decay, destruct and disappear without lasting until the cold season. Therefore, they are impermanent, suffering and not-self.

(5) The corporealities in the eye door will decay, destruct and disappear in the morning without going to another place. Therefore, they are impermanent, suffering and not-self. The corporealities in the ear door -as before-. The corporealities in the nose door -as before-. The corporealities in the tongue door -as before-. The kamma produced corporealities in the heart base door will decay, destruct and disappear there itself without going to another place. Therefore, they are impermanent, suffering and not-self.

(6) The corporealities during the unhappy times will decay, destruct and disappear without going to happy times Therefore, -as before-. The corporealities during the happy times will decay, destruct and disappear without going to unhappy times. Therefore, they are impermanent, suffering and not-self.

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(7) The corporealities in the tender leaf will decay, destruct and disappear there itself without going to the ripe leaf. Therefore, they are impermanent, suffering and not-self. The corporealities in the ripe leaf will decay, destruct and disappear there itself without going to the yellowed leaf. Therefore, they are impermanent, suffering and not-self. The corporealities in the yellowed leaf will decay, destruct and disappear there itself without going to the dry leaf. Therefore, they are impermanent, suffering and not-self. The corporealities in the dry leaf will decay, destruct and disappear there itself without going to another place. Therefore, they are impermanent, suffering and not-self.

The corporealities in the flower bud will decay, destruct and disappear there itself without going to the full blown flower. Therefore, they are impermanent, suffering and not-self. The corporealities in the full blown flower will decay, destruct and disappear there itself without going to the tender fruit - as before-. The corporealities in the tender -as before- fully grown fruit. -as before-. The corporealities in the fully grown fruit. -as before-. Ripe fruit -as before-. The corporealities in the ripe fruit. -as before-. To another place –as before-. All consequential corporealities will decay, destruct and disappear at the respective states without going from state to state. Therefore, they are impermanent, suffering and not-self.

It should be realized that suffering due to consequential corporealities are not for the consequential corporealities but for those who take them as mine and get attached to them.

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Seven-fold non-material method of insight

Kalàpato yamakato - khaõato pañipàñito
diññhi ugghàñanà màna - samugghàñanato pica
nikanti pariyàdàna - sattàråpa vip[asana

This stanza is the topic of the seven-fold non-material insight. Non-material insight is seven-fold as practicing insight as *Kalàpa, Yamaka, Kshaõa, Pañipàñã, Diññhi Udghàñàna, Màna samudghàñana* and *Nikànti Paryàdana*[22].

"Practising insight as groups (*Kalàpa*)" is the practise of insight by taking consciousness and mental factors as groups. As consciousness and mental factors are very subtle dhamma, it is very difficult to see individual consciousnesses and mental factors. It is not easy to capture them with intelligence. Therefore, they should be taken as collections or groups in order to ease the practise of insight. Tens of millions of consciousnesses-mental factors arise when contemplating as impermanent-suffering-not self, on the corporealities belonging to one becoming which is determined by birth and death. The practise of insight by taking all of them as one group and by taking consciousnesses-mental factors in practising insight on corporealities which destruct on reaching old age as one group is the practise of insight as groups.

[22] These terms are explained below as such attempt has been made to translate only the terms in common usage.

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"Practise of insight as pairs (*Yamaka*)" is practising insight on a corporeality and then practising insight on pairs as mentality-corporeality with another consciousness.

The characteristic of impermanence of consciousness is prominent. Its characteristic of suffering should be known as follows. If there is a corporeality, such corporeality does not experience suffering due to whatever that happens because it has no feeling. Suffering is experienced because of feeling. Feeling arises because of the existence of the generation of consciousnesses. If the generation of consciousnesses ceases in a manner never to arise again, it will end suffering. As suffering arises solely due to the generation of consciousnesses, any consciousness belonging to such generation, whether consisting of well being, glad mindedness or equanimity is not free from the nature of bringing about suffering. Generally, it should be said that every consciousness brings about suffering. Especially the consciousnesses consisting well being and glad mindedness bring about suffering by their destruction. The consciousness consisting suffering and sad mindedness brings about suffering by their birth.

Practising insight on one corporeality and then practising insight on such consciousness with another consciousness and up to four consciousnesses in the same manner is **"The practise of insight as *Kshana*[23]"**.

[23] Literally moments

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Practising insight on one corporeality and then practising insight on such consciousness with a second consciousness and practising insight on the following consciousness up to the tenth consciousness in this manner is **"The practise of insight as *Pañipàñi*[24]".**

Although the *yogàvacara* who practises insight has completed the purification of view, a subtle personality view as, "I am practising insight. It is I who practise insight" may remain in him. The practise of insight to remove it is the practise of insight as, ***Diññhi udghàñana***[25].

There can be a subtle conceit in the *yogàvacara* as, "Others are empty people. I practise insight. My knowledge is developed". Practising insight to remove such conceit is ***Màna samudghàñana***[26] insight.

The *yogàvacara* who observes the three signata of formations will see their impermanence, suffering and fruitlessness and will overcome the craving for them. Yet, there can be a subtle craving for the dhamma connected with insight knowledge as, "My insight, my faith, my effort, my mindfulness". Practise of insight to remove such craving is the ***Nikànti payaryàdàna*** insight.

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[24] Roughly means persuance
[25] Uprooting of view
[26] Destroying conceit

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If among the four-fold insight, the insight practised as groups is done as detailed above, it will be very long. If the insight practised as pairs is done in detail it will be twice as long as the seven-fold corporeality insight. The insight done as *Kshana* will be five times as long as the seven-fold corporeality insight. If the insight practised as *Pañipàñi* is done in detail, it will be eleven times as long as the seven-fold corporeality insight. It is much better if insight is practised in detail. As it is difficult to perform such a long meditation, shortened insight sentences are shown here. There is no lengthy insight about the three matters such as *Diññhi udghàñana*. The three matters such as *Diññhi udghàñana* will occur by considering that there is no person performing insight and that formations practise insight about formations. May one memorise the following meditation sentences and practise meditation!

(1) Group insight sentences

The consciousnesses that practised insight on corporealities between birth and death are impermanent, suffering and not self. The consciousnesses that practised insight on corporealities that were destroyed due to ageing are impermanent, suffering and not self. The consciousnesses that practised insight on food produced corporealities are impermanent, suffering and not self. The consciousnesses that practised insight on climate produced corporealities are also impermanent, suffering and not self. The consciousnesses that practised insight on kamma produced corporealities are -as before-. The consciousnesses

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that practised insight on mind produced corporealities are also -as before-. The consciousnesses that practised insight on natural phenomena produced corporealities are also -as before-.

(2) Pairs insight sentences

(i) All corporealities between birth and death are impermanent, suffering and not self. The consciousness that practised insight on corporealities between birth and death is also impermanent, suffering and not self.

(ii) Corporealities that are destroyed due to ageing are impermanent, suffering and not self. The consciousness that practised insight on corporealities that are destroyed due to ageing is -as before-.

(iii) Food produced corporealities are impermanent, suffering and not self. The consciousness that practised insight on food produced corporealities is also -as before-.

(iv) Climate produced corporealities -as before-. The consciousness that practised insight on climate produced corporealities is also -as before-.

(v) *Kamma* produced corporealities -as before-. The consciousness that practised insight on kamma produced corporealities is also -as before-.

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(vi) Mind produced corporealities -as before-. The consciousness that practised insight on mind produced corporealities is also -as before-.

(vii) Natural phenomena produced corporealities -as before-. The consciousness that practised insight on natural phenomena produced corporealities is also impermanent, suffering and not self.

(3) *Kshana* insight sentence

The corporealities between birth and death are impermanent, suffering and not self. The consciousness that practised insight on the corporealities between birth and death is impermanent, suffering and not self. The second consciousness that practised insight on the first consciousness is also impermanent, suffering and not self. The third consciousness that practised insight on the second consciousness -as before-. The fourth consciousness that practised insight on the third consciousness is also impermanent, suffering and not self.

(Form sentences in this manner about the six types of corporealities such as those that are destroyed due to ageing and meditate.)

(4) *Pañpàñi* insight sentence

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The corporealities between birth and death are impermanent, suffering and not self. The consciousness that practised insight on the corporealities between birth and death is also impermanent, suffering and not self. The second consciousness that practised insight on that consciousness is also impermanent, suffering and not self. The third consciousness that practised insight on the third consciousness -as before-. The fourth consciousness that practised insight on the third consciousness -as before-, and so on up to nine. The tenth consciousness that practised insight on the ninth consciousness is also impermanent, suffering and not self.

(Form sentences based on the six types of corporealities such as those that are destroyed due to ageing and meditate.)

(5-6-7) ***Diññhi udghàñàna, Màna samudghàñana, Nikànti paryàdàna*** **insight sentences**

There is no being or person who practises insight. Formations practise insight on formations. The formations on which insight is practised are also impermanent, suffering and not self. The formations that practise insight are also impermanent, suffering and not self.

Method of meditation on rise and fall

If the seven-fold material and seven-fold non-material insight shown here have been practised properly, the *Sammassana ¤àna* (Knowledge of comprehension of conditioned things as impermanent, miserable and impersonal)

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which is the first of the ten-fold knowledges, should have been completed. Knowledge of comprehension of conditioned things as impermanent, miserable and impersonal is that which sees the formations as impermanent and the like. The *yogàvacara* who acquired this should terminate the contemplation on the three signata (Meditation on the three signata.) and conduct the practise required to acquire the *Udayavyaya*[27]*-¤àõa* (Knowledge [that arises] from contemplating [the momentary] rise and fall [of the five aggregates of attachment]). The birth/arising of formations is called ***Udaya***. Disappearance/extinction is called ***Vya***. The knowledge that sees such arising disappearance is called *Udayavayaya-¤àõa*. *Udayavyaya-¤àõa* is not acquired by simply being able to remember and state the clauses such as, "Formations arise in this manner, are destroyed in this manner, arise due to such and such causes and are destroyed due to such and such causes." as found in books.

You will observe that, when you go to a dark room with a box of matches and strike a match, the room will be filled with light, the light disappears when the match goes off, darkness arises once again, light will spread if a match is struck again, the light becomes extinct when the match goes off and darkness will arise again. If on a later date, you think about the light and darkness that you observed, you will be able to recollect the arising and disappearance of that light and darkness without any doubt and not as something heard from anybody or thought of doubtfully. If you can see the arising and break up of formations

[27] The term Udayavyaya is also referred to as Udayabbaya

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belonging to you, other living beings and not belonging to living beings as clearly as you can see the arising and disappearance of the light and darkness; you can be considered to have acquired the *Udayavyaya ¤àna*.

Yogàvacaras should repeatedly think about the arising and disappearance of formations until such a clear awareness is developed. The meditation to be practised now is looking for and thinking about this arising and disappearance. A brief description of *Udayabbaya* is given here to show the path to the *yogàvacaras* who desire the development of the *Udayabbaya ¤àna*.

Uppàda-Nirodha (birth-extinction) are two names used for *Udaya-vya*. *Uppàda* is three fold as ***Kshanikotpàda, Santatyotpàda*** and ***Anutpannotpàda.*** *Nirodha* is also three-fold as *Khanikanoridha, Santatinirodha* and *Anutpanna nirodha*. The first among the three stages of genetic (*uppàda*), static *(tithi*) and dissolving (*bhaïga*) of absolute dhamma as shown in *Abhidhamma* is ***Kshanikotpàda***. The first arising of a generation of mentality-corporeality which will last a long time is ***Santatyotpàda***. If some cause, which will definitely produce a result in the future, do arise; although not yet arisen, it [the result] is considered as something arisen, because the cause which produces the result at the opportune moment has already arisen. The nature which can produce such dhamma which could be considered as arisen, even before their arising is ***Anutpannotpàda***. This will be easily understood when thinking in terms of *Anutpanna nirodha*.

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Bhaõga which is the final stage of the three such as *Uppàda* of absolute dhamma is ***Kshanikanoridha.*** The end of a generation of formations which has lasted for sometime is ***Santatinirodha.*** The non-arising and the prevention of arising of a result which is due to arise on account of a cause, because of the removal of the cause is ***Anutpanna nirodha***. *Anutpàda nirodha* is another name for it. If a tree which bears fruit annually is destroyed, it will kill the future bearing of fruit in that tree. It is the extinction of something which has not yet arisen. Therefore, it should be called the *Anutpanna nirodha. Anutpanna nirodha* of formations should be understood like the extinction of the bearing of fruit by the tree.

Among the three *Udayavyaya; Khaõika Udayabbaya* is captured only by the insight knowledge of Buddhas and not by the insight knowledge of the disciples. Disciples can develop a vision close to the *Khaõika Udayabbaya* vision by discovering the *Udayabbaya* of small *santati*. It is sufficient for the disciples to attain paths and fruits.

The *yogàvacara* who is developing the *Udayavyaya* knowledge should first begin to observe *Udayavyaya* of formations in brief. Formations do not arise like something which was hidden somewhere and pop out like something held by a sheath but arise due to the combination of causes like the arising of light which did not exist earlier, but arose when the match was struck. The new mode of arising of formations is *Udaya*. When breaking up, the formations do not hide somewhere, but die at the place where it was born like the light

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which disappears when the match goes off. None of them is left behind. The death is the *vya* of formations.

When the *Udayavyaya* has been briefly observed with intelligence and it has been comprehended, one should begin to look at *Udayavyaya* in terms of condition (*pratya*) and in terms of moment (*khaõa*). As the early teachers have shown that *Udayavyaya* should be looked at according to the aggregates method; *Udayavyaya* has been described here according to the aggregates method as well. When mentality-corporeality is divided into aggregates, corporeality is taken as one aggregate (group) and mentality as four groups of feeling-perception-formations-consciousness. When combined there are five aggregates. (A general description of the five aggregates is given in our book **Four noble truths**.)

The rise and fall of the aggregate of corporeality

When a *kamma* performed in the past becoming reaches the stage of producing a result, the birth of the being in the second becoming will occur. Although *kamma* causes the birth of the being, *kamma* can do it only if it receives the assistance of the craving for becoming (existence). As Arahats do not have the craving for becoming which help to acquire a second life, *kamma* of *Arahats* die off without producing results, like seeds which germinate but dry off due to the absence of the help of water.

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Craving for becoming is the desire to live in the world as someone. That is the desire to maintain the five aggregates. The generation of consciousnesses of such a being does not end with death. Due to this reason the re-birth in the second life can occur as a result of *kamma*. As neither craving nor *kamma* can produce birth without the help of each other, both these are referred to as causes for the birth in the second life. The *yogàvacara* who has practised meditation on the three signata, should know without doubt that five aggregates are something with various consequences and should be feared. If the consequences of the five aggregates are seen, the attachment to the five aggregates which should be feared will not arise. In order to produce this attachment, there should be ignorance which conceals the consequences of the five aggregates and misleads the being by showing it as something permanent and good. Craving alone can never arise in the absence of such ignorance. If craving arises it always does so, hand in hand with ignorance. Therefore, ignorance is also a cause for the birth in the second becoming.

The birth in the present becoming has occurred due to ignorance-craving-*kamma* in the past life. Ignorance, craving and *kamma* produced the becoming. Corporealities are one part of the becoming produced by ignorance, craving and *kamma*. As long as ignorance, craving and *kamma* keep re-arising in the mind of the being, corporealities do arise. The assistance of food should also be received, so that the corporealities which arose due to already present causes from the past life, consisting ignorance-craving-*kamma* may grow as various generations and

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last during the entire lifetime. If it is not received, the generations of corporealities will disappear without lasting for some time. They remain without destruction because of the assistance of food. Therefore, food is a cause for the arising of corporealities.

When food is added to the three earlier stated existing causes of the past life, there are four causes of corporeality. After looking at the birth of corporealities according to the four causes, their birth alone should be looked at as, "These corporealities which were not present anywhere else earlier or come from somewhere and have arisen at the respective places." without any expectation about causes. There are five reflections on birth (*Udayànupassanà*) of the aggregates of corporeality as looking in terms of the four causes and looking only at the characteristics of birth. Having looked at the birth of corporealities in five ways, one should look at the extinction of corporeality in terms of the extinction of cause as, "There will be no corporeality when ignorance, craving and kamma becomes extinct".

One should look only at the characteristic as, "These corporealities do arise and break up at places of birth without going anywhere. They disappear." There are five reflections on the extinction of corporealities as the four causes of extinction and the characteristic of extinction. There are ten reflections on the aggregates of corporeality as, five reflections on birth and five reflections on extinction. One should properly understand matters stated about the aggregates of corporealities and reflect

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and meditate on their birth-extinction by repeated contemplation in ten ways.

Meditation sentence

(1) The presence of ignorance in an unrevoked state causes the arising of corporealities. The presence of craving in an unrevoked state causes the arising of corporealities. The presence of *kamma* causes the arising of corporealities. Corporealities arise due to the assistance of food. The corporealities that arise have not existed earlier. The extinction of ignorance causes the extinction of corporealities. The extinction of craving causes the extinction of corporealities. The extinction of *kamma* causes the extinction of corporealities. The extinction of food causes the extinction of corporealities. Corporealities go into extinction without any remnance.

The extinction of corporealities due to the extinction of causes mentioned here is the extinction of non-arisen corporealities which had the opportunity to arise. No cause is required for the extinction of an arisen corporeality. The extinction of arisen corporealities is a natural occurrence. The extinction without a cause which was mentioned finally is applicable to all three extinctions of *Khaõika, Santati* and *Anutpàda.*

Meditation sentence on the aggregate of mentality

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Feeling-perception-formations-consciousness are also four parts of the becoming which have arisen due to ignorance, craving and *kamma*. Therefore, ignorance, craving and *kamma* become causes of feeling-perception-formations-consciousness. Although food becomes a distant cause of feeling and the like, it is not mentioned as a cause of feeling and the like. Contact is a special cause of the three aggregates of feeling-perception-formations. When contact is taken together with ignorance-craving-*kamma* mentioned earlier, there are four causes of the three aggregates such as feeling. Although contact also causes consciousness it is not taken here as a cause of consciousness. The mental factor of contact is something that arises due to the coming together of consciousness caused by the arrival of objects at the faculties. Yet, as consciousness cannot arise without contact, it is also a cause for the arising of consciousness. Contact because of consciousness and consciousness because of contact; do arise. Yet, consciousness being a cause for contact is more prominent than the contact being a cause of consciousness. Therefore, in the discussion on the *Udayavyaya ¤àna*; the early teachers have not shown contact as a cause of consciousness. Mentality-corporeality has been shown as a special cause of consciousness.

As consciousness have been shown in the dependent origination as "***Vi¤¤àõa paccayà nàmaråpa§***" to be the specific cause of mentality-corporeality; the *yogàvacara* may get confused when it is stated that mentality-corporeality is a special cause of consciousness. Do not get excited about it. It is the

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showing of cause-effect in another way. This is a different way of showing cause-effect. In the **Mahà padàna** and **Mahà nidàna** suttas and in Abhidhamma teachings, it is stated that mentality-corporeality causes consciousness as, "***Nàma råpa paccayà vi¤¤àõa§***." Consciousness as a cause of mentality-corporeality has been shown in the dependent origination as an indication of the causes for generation. In the discussion on the ***Udayavyaya ¤àna***, mentality-corporeality has been shown to be a cause of consciousness in the form of a resultant (*pravurti*) cause. The first consciousness that arises in the becoming because of past causes such as ignorance will last during the entire lifetime as wholesomeness-unwholesomeness and as various generations because of mentality-corporeality. Therefore, mentality-corporeality is the resultant cause of consciousness. Feeling, perception and formations also last as various generations during the entire lifetime because of contact. Therefore, it should be known that contact is the resultant cause of the three aggregates such as feeling.

Just as in the case of corporealities, the birth of aggregates such as formations should be looked into in terms of five ways of four causes and the characteristics of birth. The extinction of the four aggregates such as feeling should also be looked into in terms of five ways of the four causes and the characteristic of extinction, just as in the case of the extinction of corporealities. In such case, as there are ten reflections on aggregates such as feeling like in the case of corporealities; there are fifty reflections with respect to the five aggregates.

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Observation of the birth-extinction of the five aggregates should also be done in all fifty ways. One must properly understand the facts given about the four aggregates of mentality and meditate on the birth-extinction of the four aggregates of mentality as shown below.

Meditation sentence

(2) Feelings arise because of the presence of ignorance. Feelings arise because of the presence of craving. Feelings arise because of the presence of *kamma*. Feelings that did not exist earlier do arise afresh. The extinction of ignorance by its removal causes the extinction of feelings. The extinction of craving by its removal causes the extinction of feelings. The extinction of *kamma* causes the extinction of feelings. The extinction of contact causes the extinction of feelings. The feelings go into extinction without any remnance.

The meditation about the two **aggregates of perception and formations** is also like this meditation about the aggregates of feeling. The only difference is that words are substituted as perceptions arise. Perceptions go into extinction and formations arise. Formations go into extinction. Form the sentences and meditate about these two aggregates. The meditation sentence about the aggregates of consciousness is as follows.

Meditation sentence

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(3) Consciousnesses arise because of the presence of unrevoked ignorance. Consciousnesses arise because of the presence of unrevoked craving. Consciousnesses arise because of the presence of *kamma*. Consciousnesses arise because of the presence of mentality-corporeality. Consciousnesses that did not exist earlier or come from somewhere do arise. Extinction of ignorance by its removal causes the extinction of consciousnesses. Extinction of craving by its removal causes the extinction of consciousnesses. Extinction of *kamma* causes the extinction of consciousnesses. Extinction of mentality-corporeality causes the extinction of consciousnesses. Consciousnesses go into extinction by death without any remnance.

Due to the sharpening of the *Udayavyaya ¤àna,* dependent origination and four noble truths will begin to appear to the *yogàvacara* who meditates energetically for some time by observing the birth and death of formations as a certainty and in terms of characteristics and in detail, according to the fifty methods mentioned. For this purpose one should contemplate from time to time on the dependent origination in the forward and reverse orders and should also contemplate on the noble truths. Contemplating on the dependent origination and the noble truths is also a form of meditation. The method of contemplation on the dependent origination has been shown in the description of the purification by overcoming doubt. The method of contemplation on the dependent origination in the reverse order is as follows:

Dependent origination in the reverse order:-

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Formations go into extinction by the extinction of ignorance without remnance.
Consciousness goes into extinction by the extinction of formations.
Mentality-corporeality goes into extinction by the extinction of consciousness.
Six bases go into extinction by the extinction of mentality-corporeality.
Contact goes into extinction by the extinction of six bases.
Feeling goes into extinction by the extinction of contact.
Craving goes into extinction by the extinction of feeling.
Clinging goes into extinction by the extinction of craving.
Becoming goes into extinction by the extinction of clinging.
Birth goes into extinction by the extinction of becoming.
Decay, death, sorrow, despair, sad mindedness go into extinction by the extinction of birth.

This is the dependent origination in the reverse order. Combine this with the dependent origination in the forward order and meditate. When meditating in this manner, the truth of the cause of suffering will be realised by seeing the birth of formations with certainty. The truth of suffering will be realised by seeing birth in terms of moments. The truth of the extinction of suffering will be realised due to the realisation of the extinction of formations by the extinction of causes on seeing the death with certainty. The truth of suffering will be realised due to the realisation of the suffering in death by seeing death

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momentarily. The truth of the path leading to Nibbàna will be realised due to this vision of birth and death.

Further, the dependent origination in the forward will establish in the *yogàvacara* by realizing that the presence of a cause as a condition results in the fruit. The dependent origination in the reverse order will establish due to the realisation that extinction of the cause results in the extinction of the fruit by seeing death with certainty. The dependent origination dhamma will establish due to the realisation that formations are conditioned things; by seeing the birth and death in terms of moments.

Further, the annihilation view will be removed by realizing that the living being remains without destruction due to the cause-effect connection, because of seeing the rise and fall with certainty. The eternity belief will be removed by the realisation that there is no self (soul) which last over a long time as a result of seeing the rise and fall in terms of moments. Personality view will be further removed by seeing the rise and fall with certainty due to the realisation that formations are conditioned and do not exist on their own account. The uncausedness view will be further removed by seeing the rise and fall with certainty and realizing that the fruit arises according to the condition.

Further, the characteristic of not-self will become prominent by the realisation due to seeing the rise and fall with certainty that formations make no attempt to arise and that they

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arise due to a condition. The characteristic of impermanence will become prominent by the realisation, due to seeing the rise and fall in terms of moments that formations arise and destruct and they did not exist prior to the arising and they do not exist after the destruction. The characteristic of suffering will become prominent due to seeing the rise and fall. Due to the Realisation that [formations] are bound by rise and fall, their characteristics such as harshness will become prominent. The temporary nature of formations will become prominent due to the realisation of the absence of the characteristic falling in the rise and characteristic of rising in the fall.

The *yogàvacara* in whom the noble truths, dependent origination and the three signata of formations have become prominent; will realise that formations arise without having existed earlier, do not last after arising and they are always new entities. That is not all, it will be realised that formations fail to last, like the dew drops that dry up with the sunrise, water bubbles that break up as they arise, the line drawn on water which disappears even before the hand is raised and a mustard seed kept on the tip of a needle. He will realise that they are valueless like the mirage, dreams, froth, banana trunks, drawings and the like.

So far the *yogàvacara* becomes a person who knows properly the fifty characteristics of the rise and fall of formations and has acquired the young insight knowledge known as the *Udayavyaya ¤àõa*. Although the comprehension in terms of groups is insight, it is not proper insight. Proper insight

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is the vision of rise and fall. Therefore, the *yogàvacara* who has commenced the insight by acquiring the *Udayavyaya ¤àõa* falls in to the category of persons who have delved into proper insight.

Ten impurities concerning insight

The *yogàvacara* who has acquired the insight knowledge consisting the vision of rise and fall should make this tender insight knowledge more mature by repeated observation of the rise and fall of formations. As it matures, the insight impurities such as effulgence of light (aura) will arise in the *yogàvacara*. The insight impurities are the signs that will indicate whether or not, one's method of insight is developed. They do not arise in the noble ones who have attained the paths and fruits, *yogàvacaras* who have gone on the wrong path or and the lazy people who have not adopted proper subjects of meditation (*Kammañ*ñ*hàna*). If one is a *yogàvacara* who has adopted the proper practices, the insight impurities will invariably arise.

"***Obhàso pãti passaddhi adhimokkho ca paggaho,***

sukha§ ¤àõamupañ*ñ*hàna§ upekkhà ca nikanti ca"

Obhàsa, pãti, passaddhi, adhimokkha, paggaha, sukha, ¤àna, Samàdhi, upekkhà, nikànti are the ten impurities concerning insight.

Obhàsa is a certain effulgence of light produced by the insight consciousness itself. When this arises, some

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yogàvacaras get mislead to believe that such an aura has been produced because of attaining paths and fruits. That is why it is called an impurity. The *yogàvacara* who has been mislead to believe that such an aura is the attainment of paths and fruits or the consciousness which caused it as the paths and fruits; go on a path different from the path of insight meditation by taking non-path as the path and the non-fruit as the fruit. He will not contemplate on his subject of meditation, leave it aside and contemplate on the aura acquired. The person who leaves aside the subject of meditation, will after some time lose both the aura as well as its cause which is the extremely pure *Udayavyaya ¤àna* that he acquired by the effort made over a period.

Sometimes an aura will appear for those who practise tranquillity meditation. It is different from the aura seen during insight meditation. It is something commonly experienced by those engaged in tranquillity meditation. This insight effulgence of light is only visible to those who practise insight meditation. It arises for various people in varying manner. In the case of some it covers only the area where he is seated. For another it will cover the entire house. For others it will spread around the house up to a *gauva*[28], two *gauva*, three *gauva*, *yojanà*[29], two *yojanà* and so on. For some it will spread from the earth to the *brahma* realm. In the case of the Buddha, it is said to have spread in tens of thousands of galaxies. Following is a story related by early teachers to show the differences in the aura.

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[28] An ancient measure of distance.

[29] An ancient measure of distance considered to be sixteen miles.

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Two *yogàvacaras* lived in a two walled house in Situl pauva (Cittala pabbata). It was a dark new moon (no moon) day with rain clouds covering the sky. At midnight one *thero* addressed the other *thero* and said. *Bhante*[30]! I can see the flowers placed on the altar in the courtyard of the *cetiya*. The other thero said. *Avetni*[31]! What miracle is that sighting? I can see the fish in the ocean as far as one yojanà.

This sighting due to the aura of insight is not something like what is seen with the naked eye but a sighting with the divine eye. In the case of some *yogàvacaras*, the area around him will be lit and things in the vicinity are seen by the naked eye. Yet, this light is visible only to the *yogàvacara* and no one else.

Impurities concerning insight arise mostly in the *yogàvacaras* who practise both tranquillity and insight. An *Arahat* named **Dhammadinna** who had acquired four special powers, lived at **Tarangala in the island of Lanka**. He acted as the adviser to many Bhikkhus. One day he directed his attention to his teacher, **Mahànaga *thero*** who **was resident at Uccàvàlika** and saw that the teacher had not attained *Arahatship* but had mislead himself that he was an *Arahat*. The *thero* thought. "If I do not go to the teacher, he will die as a world ling," and went by air to the place where the teacher spends the day time, descended, paid respects to the teacher and sat on a

[30] Form of address of a senior Bhikkhu by junior Bhikkhus or address of any Bhikkhu by a layman.
[31] Form address of a junior Bhikkhu by a senior Bhikkhu.

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side. Then the teacher inquired. "Dhammadinna! Why have you come at this odd time?" The Dhammadinna thero said. "Bhante! I came to ask a question." Mahànaga thero said. "*Avetni*! Ask, I will answer if I can."

Dhammadinna *thero* asked a thousand questions. The *Maha thero* solved all problems without any stumbling. The Dhammadinna *thero* said. "Your knowledge is highly developed. When did you acquire this Dhamma knowledge?" the *Maha thero* said. "*Avetni*, it was a sixty years ago." Question was asked. "*Bhante*! Have you utilised some concentration?" The *Maha thero* said. "It is not difficult." In that case, "Create an elephant." said the *thero*. The *Maha thero* created an elephant instantly. Then the *thero* said. "*Bhante*! Make this elephant come at you with ears and tail up, with the trunk stuck in the mouth and making a ferocious noise."

The *Maha thero* seeing the nature of the elephant coming forward while making a loud noise was frightened and tried to run away. Then the *Arahat thero* stretched his hand, got hold of the edge of the *Maha thero's* robe and asked. "*Bhante*! Do *Arahats* have fear?" Then the *Maha thero* realised that he was not an *Arahat*, crouched in front of the Dhammadinna *thero* and said. "Dhammadinna help me." The *Maha thero* did not realise that he had defilements because they were suppressed due to the power of absorptions. As fear is also a defilement, he realised that his defilements have not been removed.

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Fear is special form of defilement. That is why it is called a defilement. *Arahats* have no fear because they have overcome all defilements. Dhammadinna *thero* said, "I came only to help you. Do not feel sad.", and gave a subject of meditation. The *Maha thero* accepted the subject of meditation, commenced walking meditation and attained Arahatship by overcoming all defilements by the time he took the third step. This type of *yogàvacaras* are those who have been mislead by the aura.

***Pãti* (ecstasy/rapture/joy/happiness)** is of five types as ***Khuddakà Pãti* (The thrill of ecstasy that causes the hairs on the body to stand up), *Khaõikà Pãti* (Instantaneous ecstasy like a flash of lightning), *Okkantikà Pãti* (The flood of ecstasy like breakers on the seashore), *Ubbegà Pãti* (Transporting ecstasy that enables one to float in the air) and *Pharaõà Pãti* (Suffusing ecstasy which pervades the whole body.)** In this instance, *Pãti* will arise in the *yogàvacara* with physical and mental satisfaction to a degree never experienced before.

Passaddhi is the tranquility of body and mind consisting of the tranquility of insight consciousness. When it arises, the *yogàvacara* will not experience a burning- heaviness-harshness-inactivity-sickness of the body and mind during the night or day. Then, restlessness (*Uddhacca*) in the mind and body of the *yogàvacara* will be settled. Will feel lightness due to the removal of sloth and torpor (*Thãna middha*). Will become soft due to the removal of [wrong] view and conceit which causes harshness. Will become active due to the removal of remaining

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hindrances which cause inactivity. Will become healthy due to the removal of non-faith and the like which causes illness. Will become straight forward due to the removal of *Màyà, Sàñheyya* which cause the dishonest nature. He will be able to practise insight without any difficulty.

Adhimokka (determination/resolve) is the strong faith consisting of the insight consciousness. It is not a faith directed towards *kamma, kamma*-result or the triple gem such as the Buddha but pleasantness of the insight consciousness directed towards the formations in the three spheres of existence.

Pragrahaya is the effort consisting of the insight consciousness. On this occasion a special effort consisting of insight consciousness which is concentrated, not simple and focusing on impermanence will arise in the *yogàvacara* due to the power of meditation practised in the past.

Sukha (well being) is the glad minded feeling consisting of the insight consciousness. In this instance, a highly pleasant well being that spreads all over the body and as never experienced before will arise in the *yogàvacara*.

Knowledge is insight knowledge itself. In this instance a knowledge which is fine, able to see material-immaterial dhamma as seen with the naked eye, extremely pure, goes into material-immaterial dhamma like the universal king's weapon and has excessive speed will arise in the *yogàvacara*.

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(*Upaññhàna*) **Concentration** is the concentration consisting of the insight consciousness itself. At this time a concentration which is properly fixed on the object due to the ability to properly see the nature of formations and immovable as a rock due to the removal of opposed dhamma will arise in the *yogàvacara*. Does the *yogàvacara* contemplate on various formations; he will properly comprehend all of them due to the power of this concentration.

Equanimity is the insight equanimity and the recollection equanimity. Insight equanimity is the balanced status that occurs due to looking at the nature of formations. As the formations needed to be reflected on are comprehended easily, balanced status regarding recollection is the recollection equanimity. In this instance, both these arise strongly in the *yogàvacara*.

Nikànti is the craving about insight. In this instance, a subtle and pleasant craving which attaches to the insight containing the aura and the like will arise in the *yogàvacara*. It is so subtle and pleasant that it is not possible to be identified as craving.

Among the ten-fold impurities, it is the impurity of the aura that is most prominent. Along with the arising of the aura, other eight impurities excluding *Nikànti* will arise. *Nikànti* alone will arise later. Although they arise simultaneously, the *yogàvacara* can contemplate on them, one at a time only. Just as being mislead by the aura, the undecided *yogàvacara* will think

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separately about the aura and the like as, I have never before experienced such a rapture-tranquility-resolve-energy-well being-knowledge-mindfulness-equanimity and attachment about insight. This special situation occurs because of going away from the insight path by taking non-path as path and non-fruit as fruit as, "I have attained *Sotàpatti*" without attaining *Sotàpatti* or "I have attained *Arahatship*" without attaining *Arahatship*.

Among these ten types of impurities, the nine impurities such as the aura becomes an impurity not because they are unwholesome but because they are objects (conditions/causes) of impurities. It also becomes an impurity by itself. There are ten impurities as objects. There are thirty impurities in terms of the [wrong] view, conceit, craving arising due to each of the objects. Personality belief will arise as, an aura developed in me. Conceit will arise as, a good light developed. Craving will arise as attachment to the aura. How *Diññhi* and the like develop about *Pãti* and the like should be understood in this manner. The unintelligent *yogàvacara* will misunderstand thirty impurities in this manner.

When light and the like arise, the *yogàvacara* should not get agitated but contemplate on their characteristics such as impermanence. The *yogàvacara* who does so will overcome the impurities. One should do so and destroy the confusion of the thirty-fold impurities to realise that the aura and the like is not the path and that the insight knowledge free from impurities is the path. The knowledge in the *yogàvacara* that clearly realises

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what is the path and not path is the Purification of knowledge and vision of what is path and not path.

So far the *yogàvacara* has discovered the truth of suffering by seeing mentality-corporeality for the purpose of purification of view. Has discovered the truth of the cause suffering by seeing the causes of mentality-corporeality, for the purpose of purification by overcoming doubt. According to Abhidhamma all defilements and *kamma* is the truth of the cause of suffering. By properly understanding the path due to the purification of knowledge and vision of what is path and not path, the truth of the path too will be discovered. In this manner the *yogàvacara* has by now understood three truths with the mundane knowledge.

Purification of knowledge and vision of what is path and not path ends.

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6. *Pañipadà ¤àna dassana visuddhi*

The nine great insight knowledges of *Udayavyayanu dassana ¤àna* (Knowledge consisting in the contemplation rise and fall [of the five aggregates of attachment]), *Bhaïgànudassana ¤àna* (Knowledge consisting in the contemplation of the dissolution [of the five aggregates of attachment]), *Bhayatu paññhàna ¤àna* (Knowledge consisting in the awareness of terror), *Adãnavànudassana ¤àna* (Knowledge consisting in the contemplation of misery. *Nibbidànudassana ¤àna* (Knowledge consisting in the contemplation of aversion). *Mu¤citu kamyatà ¤àna.* (Knowledge consisting in the contemplation of deliverance), *Pañisankànu dassana ¤àna* (Knowledge consisting in the contemplation of abandonment), *Saïkhàrupekkhà ¤àna* (Knowledge of equanimity with regard to formations) and *Saccànulomika ¤àna* (The knowledge in conformity with truth) constitutes the *Pañipadà ¤àna dassana visuddhi* (Purification by knowledge and vision of the path progress). These nine knowledges become the practice because it is the practice required for arriving at the knowledge of the supramundane path. It becomes the knowledge of vision because it is not an ordinary weak knowledge which arises due to hearing something uttered by another or guess-work but a knowledge which is certain as seen by the eye. Such knowledge becomes the purification because it is devoid of the rust of defilements. Therefore, those nine knowledges are called *¥àna dassana visuddhi*. The *yogàvacara* who has acquired the

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Maggàmagga ¤àna dassana visuddhi should begin to acquire these nine insight knowledges.

(1) Udayavyayànudassana ¤àna

The *Udayavyayànudassana ¤àna* which the *yogàvacara* developed for the purpose of purification by knowledge of what is path and not path has been polluted and weakened due to insight impurities. The three signata such as impermanence should have been taken into proper consideration in order to acquire the insight knowledges required to be developed in the future. The *Udayavyaya ¤àna* which has been blunted by impurities will fail to properly consider the characteristics such as impermanence. Therefore, the *Udayavyaya ¤àna* has to be re-developed so as to realise the characteristics such as impermanence. For this purpose, the *Udayavyaya ¤àna* should be re-developed and sharpened by the practice of meditation as stated earlier.

Among the three signata, the characteristic of impermanence is not comprehended due to the non-contemplation of rise and fall and being covered by continuity. The characteristic of suffering is not comprehended due to the non-contemplation of frequent oppression of formations and concealment by the four postures such as walking. The characteristic of not-self is not comprehended due to the non-contemplation of separate elements and the concealment by coverings.

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Moment the water found at a particular place in a rapidly flowing river goes down; the water that was up stream will come there. As it flows down, water that was further up will take its place. This arrival of water without a break makes it appear to the observer as if the same water remains at the particular place. Similarly as new formations arise without a break, at various places where formations went into extinction; it appears as if the existing formations last over a long period of time. This rapid connection of generations [of formations] in a manner that conceals the breakup of old formations and the arising of new formations is called continuity (*santati*). The characteristic of impermanence is concealed by this. When the arising and breakup of formations are seen, the continuity which conceals the characteristic of impermanence is broken. Therefore, the characteristic of impermanence will become prominent for the person who sees the rise and fall; due to the breakup of continuity caused by thinking about rise and fall, even without contemplation on the characteristic of impermanence. The person who has not broken up the continuity by seeing the rise and fall will not acquire the knowledge of the vision of impermanence even if he contemplates on impermanence, because it will be repeatedly covered by continuity.

The person who considers formations to be the soul will be oppressed by their destruction. As it is necessary to make effort to produce new formations to replace the destroyed formations, even the arising of new formations is oppression.

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When the *yogàvacara* who accepts and knows that the rise and fall of formations is oppression; sees the frequent rise and fall of formations with the *Udayavyaya ¤àna*, he will realise that there is oppression due to frequent rise and fall of formations even though it is not contemplated. Seeing the rise and fall amounts to seeing the characteristic of suffering which is a frequent oppression. The person who does not see the rise and fall will not clearly understand the characteristic of suffering consisting frequent oppression, even if contemplates on it. As the well being felt in one posture is not felt in another posture, bodily postures conceal the characteristic of suffering. In the case if the person who sees the rise and fall, it is not concealed even by the bodily postures. Facts being so, it should be known that the characteristic of suffering is also properly understood according to the *Udayavyaya ¤àna*.

The *Udayavyaya ¤àna* of the *yogàvacara* is maintained with respect to various elements. Therefore, transparency of various elements will take place in the person who looks at rise and fall. The perception of soul occurs due to the covering of various elements. When elements are seen as separate entities, the cover which conceals their impermanence will be removed automatically. Impermanence will become prominent by the breakup of its covering, due to the vision of rise and fall.

As *Udayavyaya* and the three signata are two different matters, the knowledge directed towards rise and fall never directs towards the signata. The knowledge directed towards signata also never directs towards rise and fall. It was stated that

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the *Udayavyaya ¤àna* makes the signata prominent because the vision of *Udayavyaya* removes impediments for seeing the signata. They [signata] should be looked at after removal of the shields by means of the vision of rise and fall. Looking in terms of directing attention is the contemplation on the three signata of formations by meditation. After the *yogàvacara* has acquired the purification by knowledge of what is path and not path, he should engage in the meditation of contemplation on rise and fall for some days. The *Udayavyaya ¤àna* causes the purification of the vision of the three signata. Similarly the purification of the *Udayavyaya ¤àna* is caused by the vision of the three signata. Therefore, here onwards, meditation on the *Udayavyaya* and the meditation on the three signata should be done from time to time. Looking at rise and fall in terms of causes should be ceased and done in terms of characteristics.

Meditation to be done as seeing the rise and fall

The earth element arises and breaks up. The water element arises and breaks up. The heat element arises and breaks up. The wind element arises and breaks up. The eye consciousness element -as before-. The ear consciousness element -as before-. The nose consciousness element -as before-. The tongue consciousness element -as before-. The body consciousness element -as before-. The mind consciousness element arises and breaks up.

Meditation according to the aggregates method

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Aggregate of corporeality arises and breaks up. Aggregate of feeling -as before-. Aggregate of perception -as before-. Aggregate of formations -as before-. Aggregate of consciousness arises and breaks up.

The three signata method of meditation

The earth element is impermanent, suffering and no-self. The water element -as before-. The heat element -as before-. The wind element -as before-. The eye consciousness element -as before-. The ear consciousness element -as before-. The nose consciousness element -as before-. The tongue consciousness element -as before-. The body consciousness element -as before-. The mind consciousness element -as before-. The aggregate of corporeality -as before-. The aggregate of feeling -as before-. The aggregate of perception -as before-. The aggregate of formations -as before-. The aggregate of consciousness -as before-.

It is good to formulate meditation sentences in brief and in detail according to bases, elements and dependent origination methods and meditate. When the *Udayavyaya ¤àna* develops in the *yogàvacara* who meditates on the rise and fall of formations and the three signata and who repeatedly looks at and contemplates with insight knowledge which is free from impurities and goes on the correct path; he will promptly understand the formations. When this situation arises, the mind of the *yogàvacara* will progressively arrive at the extinction of formations without arriving at arising, static or object states.

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The mind of the *yogàvacara* will focus only on extinction and not on arising (genetic) and the like. This is the arising of the *Bhaïgànudassana ¤àna*. The insight knowledge known as the knowledge of the vision of dissolution will arise at this point in time in the person who repeatedly contemplates on the arising and breaking up of formations.

(2) *Bhangànudassana ¤àna*[32]

What the *yogàvacara* has to do now is to act in a manner that will develop and sharpen the tender *Bhaïgànudassana ¤àna* that he has acquired. Following is what needs to be done to develop it.

Should contemplate in parts on the dissolution of formations such as corporeality belonging to the present becoming and thereafter contemplate on the dissolution of such consciousness with another consciousness. Thereafter one should keep as testimony the extinction of the formation that he saw with certainty and look at the extinction of all formations that arose in the past and all the formations that will arise in the future. Thereafter should contemplate until the perception of a being disappears, the emptiness is realised and that there is no person who dies but it is the formations that breakup and die. Should look at the formations in terms of impermanence, so as to clear the path to arrive at the insight knowledge to be acquired in the future. Should look in terms of suffering and

[32] Knowledge consisting in the contemplation of dissolution

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remove the perception of well being. Should look in terms of not-self and remove the perception of self. Should remove the gleeful craving called "*nandi*" about formations which are to be detested. Should remove lust by realising that it is not to be attached to. Should remove the thought about maintaining formations which have various consequences such as impermanence. Should bend the mind towards Nibbàna which is devoid of formations.

Meditation sentence

The corporealities in this body breakup frequently. The mind that saw the extinction of corporealities also broke up. All the formations that existed in the past also went into extinction, just like the corporealities in this body and the consciousness that saw the extinction of the corporealities. The corporealities in the future too will go into extinction. There is no being or person that breaks up other than the formations. Formations themselves die. As all formations breakup and disappear as they are impermanent. Are suffering because they are to be feared. Are not self because they cannot be controlled. They [formations] have no virtue to feel glad about. They have no virtue to be attached to. They are not to be collected as it would result in suffering. Should be abandoned by those who wish to be released from suffering.

All feelings that arise, breakup frequently. The mind that saw the extinction of feeling broke up. Similarly, all

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feelings that existed in the past went into extinction. The feelings that arise in the future will also go into extinction. There is no being or person other than formations, that breakup and die. Formations themselves breakup and die. All formations are impermanent because they breakup. Are suffering because they are to be feared. Are not self because they cannot be controlled. They have no virtue to feel glad about. They have no virtue to be attached to. They are not to be collected as it would result in suffering. Should be abandoned by those who wish to be released from suffering.

Prepare sentences about perception, aggregates, and consciousness as well and meditate. It is good if meditation can be done about bases and elements as well. The *yogàvacara* who meditates about the extinction of formations in many ways will see the breakup of formations as the breakup of water bubbles that form when rain with large drops of water fall on a lake and the mustard seeds that crack on a hot pan. Then, it should be said that the knowledge consisting in contemplation of dissolution is developed.

(3) *Bhayatupaññhàna ¤àna*

The person who has properly acquired the *Bhaïgànudassana ¤àna* should now undertake the practice required to acquire the *Bhayatupaññhàna ¤àna* (Knowledge consisting in the awareness of terror). *Bhayatupaññhàna ¤àna* is something similar to the *Bhaïgànudassana ¤àna*. One should practice reflection in the following manner.

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Method of meditation

Formations of the past went into extinction. The present formations go into extinction. The future formations will go into extinction. Formations in all three spheres of existence go into extinction. The three spheres of existence where formations frequently go into extinction is like an ant hill inhabited by serpents. It is like a forest where elephants, leopards and bears live. It is like a cave inhabited by demons. It is like a river infested with crocodiles. It is like a pit with burning embers. It is like a burnt out city. It is like a battle field where bombs are dropped. It is like a cemetery. It is like a deserted village. It is like a city with ghosts.

The *yogàvacara* who contemplates as stated above, will begin to realise properly that all formations should be feared. The knowledge which sees that formations are to be feared is *Bhayatupaññhàna ¤àna.*

Being scared of formations like an infant who gets scared when sighting an elephant is not *Bhayatupaññhàna ¤àna.* Getting scared and *Bhayatupaññhàna ¤àna* is not one dhamma but two. The person who sees a large pit with burning embers at a distance will not get scared like the child who gets scared of the elephant. He will know that it is a place where someone who falls into will undergo much suffering. The *yogàvacara* will not get scared of formations like a child who is scared of the elephant but will only realise that it is something to be feared like the pit of embers. It is his *Bhayatupaññhàna ¤àna.* As the

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general populace of the world does not have this knowledge, they will take the formations to be I and mine, be attached to them and undergo suffering.

(4) *Adãnavànudassana ¤àna*

Absence of virtue or flaws found in something is referred to as [unfavourable] consequences[33]. There are many flaws in formations. All the flaws in the world are the flaws in formations. The knowledge that knows the flaws in formations is *Adãnavànudassana ¤àna* (Knowledge consisting in contemplation of misery).

There is a need to be attached to virtue and not to be feared. It is the flaws that should be feared. Therefore, *Bhayatupaññhàna ¤àna* is also a knowledge which sees flaws. The *Bhayatupaññhàna ¤àna* sees those flaws as things to be feared. The people, who live in an area where many dangers are possible, know it to be a dangerous area. When a person, a thing or a place which could provide safety is available, people are not afraid to live there. They will not be tempted to leave such an area. They will get fed up of the area and go away only when protection is not available. Similarly, the mind of the *yogàvacara* will not get fed up of the *sa§sàra* (cycle of births and deaths) or formations until he realises that there is no protection, even if he sees things to be afraid of. He will not have a strong desire to escape from formations.

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[33] Please note that consequences in this text refer to [unfavourable] consequences only.

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When the *yogàvacara* sees that formations are to be feared and acquires the knowledge that there is no help anywhere in the three spheres of existence to allay such fear, he will be disenchanted about the *sa§sàra*. He will not think of spending even one moment in *sa§sàra*. The strong desire to be released from *sa§sàra* will arise. Therefore, practice must be undertaken to acquire the *Adãnavànudassana ¤àna* which shows that there is no assistance to allay the fear seen with the *Bhayatupaññhàna ¤àna*. On this occasion the *yogàvacara* should contemplate on the great consequences of having no assistance towards formations and various other consequences. Nibbàna too should be generally contemplated on, in order to clear the path to acquire future knowledge. Do so as shown below.

Meditation sentence

Just as froth in a boiling pot of rice breaks up, mustard seeds crack on a hot pan and the breakup of water bubbles during rain; corporealities in this body breakup continuously. Mentalities called feeling, perception, formations and consciousness also breakup. Due to this breakup, birth-decay-ageing-death-sorrow-lamentation-suffering-sadmindedness come towards the being. There is no medicine capable of halting this breakup even for a moment. There is no strategy. There is no person with the power. There is no safe place. Therefore, formations are helpless. Birth is also a danger. Collection of *kamma* is a danger. Re-birth is a danger. Decay is a danger. Ageing is also a danger. Death-sorrow are also dangers.

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Lamentation too is a danger. Suffering is a danger. Sad-mindedness too is a danger. Despair is also a danger. Not being born is well being. Non-existence is well being. Not gathering *kamma* is well being. Not being born in the future is well being. The release from decay, ageing, death, sorrow, lamentation, suffering sad-mindedness and despair is well being.

When reflecting by meditation on the consequences of formations for some time, the *yogàvacara* will begin to see the three spheres of existence as a dangerous forest or a cave where dangerous animals live, water where crocodiles and sharks live, a road where robbers are waiting, a group enemies armed with swords, a pit of burning embers, a battle field or a cemetery. He will see the five aggregates as a pustules, sores, diseases and spikes. He will see the three spheres of existence as a group of bamboo trees surrounded by fire. He will begin to see consequences in all directions and no assistance. This awareness of the absence of assistance and other consequences is the *Adãnavànudassana ¤àna*.

(5) *Nibbidànudassana ¤àna*

Nibbidànudassana ¤àna (Knowledge of contemplation of aversion) which is the disenchantment about *sa§sàra* will arise in the *yogàvacara* who repeatedly looks at the many consequences of formations with the *Adãnavànudassana ¤àna*. There is no special meditation required for this. This knowledge is acquired only by the contemplation of consequences. When this is acquired, the *yogàvacara* will have no pleasure at any

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place within the three spheres of existence; like a bird who has no pleasure in living even in a gold cage rather than in the forest, a fish has no pleasure on land other than in water and a city dweller has no pleasure in living in the forest where there are no humans rather than in the city. His mind which is disenchanted with the world will be attached to meditation. The only thing that produces happiness in him is meditation.

(6) *Muccitu kammyatà ¤àna*

All three knowledges of *Bhayatupaññhàna ¤àna, àdãnavànudassa ¤àna* and *Nibbidànudassana ¤àna* are one dhamma in terms of realising the faults of formations. They become three different knowledges by seeing the faults in three different ways as something to be feared, absence of any assistance and not being something to be glad about or attached to. When the *yogàvacara* acquires the three knowledges such as the *Bhayatupaññhàna ¤àna* and they begin to develop, he realises the need to somehow escape from the generation of formations known as the cycle of *sa§sàra.* The knowledge which realises that there is no means of escape from this suffering other than the escape from formations is the *Muccitukammatà ¤àna* (Knowledge consisting in the desire for deliverance).

When this knowledge is acquired, the mind of the *yogàvacara* will shrink away from formations. He will not feel happy or have an attachment towards the benefits bankers, kings, *devas* or *brahmas* who are considered to be great by

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people. The great desire to escape from formations or becoming will arise in him as for a bird trapped in a cage, animal caught in a trap, fish caught in a net or a frog caught by a snake.

(7) *Pañisakhànudassana ¤àna*

What the *yogàvacara* who has many consequences of formations; becomes afraid of and disenchanted about to develop the wish to escape from them has to do now is to take action to escape from them. Escaping from formations is not an easy task. Formations arise repeatedly as long as defilements such as personality view-sceptical doubt-craving-ignorance do exist. What the *yogàvacara* should do to escape from formations is to remove defilements such as personality view in a manner never to arise again. Defilements arise because of seeing formations as permanent - well being - auspicious - self. Defilements are removed by seeing the strong consequences consisting impermanence-suffering-inauspiciousness-not self, of formations.

Owing to the *yogi* activities performed so far, the *yogàvacara* is now a person who has seen the consequences of formations. Yet, such vision of the consequences is not capable of overcoming defilements in a manner that they will not arise again. If not heedful, the *yogàvacara* may see the formations as beneficial and it will result in the re-surfacing of the defilements which are suppressed in his mind. The collection of formations has both benefits and consequences. Yet, the benefits in them

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have come to the surface. Although the consequences are great, they are hidden. Therefore, it is difficult to be realised.

The collection of formations is like cake mixed with poison. The cake mixed with poison has a good nature which pleases the eye, nose and tongue. It also has the consequence of killing or nearly killing the person who eats it. This consequence is a hundred or thousand times more powerful than the good nature. Yet, it is the good nature that comes to the surface. Similarly if formations have a great consequence, it is very difficult to discover. The good nature surfaces by suppressing the consequences. The good nature which suppresses the consequences is very capable of attracting the beings mind and producing attachment. This good nature has the strength to re-attract the mind of the *yogàvacara* who has seen the consequences of formations and wishes to get rid of them. Therefore, the *yogàvacara* who wishes to be rid of formations should prepare his mind in a manner that it cannot be mislead by the good nature.

In order to prepare the mind, it is necessary to repeatedly dig into the formations and look in detail at the collection of consequences as impermanent, suffering, inauspicious and not-self. The knowledge in the *yogàvacara* that sees in detail the characteristics such as impermanence is the *Pañisakhànudassana ¤àna* (Knowledge consisting in the contemplation of abandonment).

Method of meditation

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Formations are impermanent because, they do not last forever, are temporary and are subject to arising and breakup. Formations are impermanent because, they are subject to damage and movement. Formations are impermanent because, they are temporary, have the nature of changing and have no substance. Formations are impermanent because, they have the nature of deterioration, have the nature of arising of a condition and the nature of dying.

Formations are suffering because they are subject to frequent oppression, are difficult to bear up and are subject to misery. Formations are suffering because they fall ill, are like boils and are like spikes. Formations are suffering because they cause unwholesomeness, are subject to suffering and come in the form of disaster. Formations are suffering because they cause sudden ill effects, should be feared and are followed by ill effects. Formations are suffering because they do not provide protection, are not a safe location and are helpless. Formations are suffering because they have consequences and are tormentors. Formations are suffering because they are supportive of cankers, are the curse of the *màra* (tempter) and have the nature arising. Formations are suffering because they have the nature of decay, have the tendency to cause illness and have the nature of producing sadness. Formations are suffering because they have the nature of making one cry, have the strong nature of tiring the mind, and have the nature of spoiling due to defilements.

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Are inauspicious because they are not intelligent, have bad odour, are disgusting, are not auspicious if not adjusted, cannot remove the inauspiciousness even when adjusted, are ugly and produce sadness when sighted.

Are not self because they cannot be controlled by you, are devoid of *dhuva*-well being-auspiciousness-the nature of self which are considered as present by the people and are a few, has no creator and are not under the control of anyone.

Memorise this method of meditation, find its proper meaning and meditate. No description of this method of meditation is given as it would lengthen the book.

(8) *Saïkhàrupekkhà ¤àna*

After having acquired the *Pañïisakhànudassana ¤àna* by reflecting in detail on the characteristics of impermanence, suffering, inauspiciousness and not-self of formations as stated, one should commence work for the acquiring of *Saïkhàrupekkhà ¤àna* (Equanimity knowledge with regard to formations). *Saïkhàrupekkhà ¤àna* should be acquired by reflecting on the emptiness of formations. Emptiness is the characteristic of not-self.

Among the three characteristics such as impermanence, the most difficult to comprehend is the characteristic of not-self. Although the *yogàvacara* had earlier reflected on the characteristic of not-self on many occasions in various ways in order to acquire various purifications and knowledges; it is

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necessary to reflect on the emptiness or the characteristic of not-self of formations according to the *dvikoñika* and *catuskoñika* methods as shown above, until it is seen very well, so as to realise the truth and acquire the *Saïkhàrupekkhà ¤àna,* because the truth will not be realised otherwise.

Emptiness meditation method in two ways (*dvikoñka*)

There is nothing to be considered as I in this collection of formations. There is no formation to be considered as mine. Therefore, these formations are devoid of the nature of self.

Emptiness meditation method in four ways (*catuskoñika*)

There is nothing to be considered as I in this collection of formations. Even though there is no soul in reality, this collection of formations considered to be and referred to as I, do not belong to anyone. Is not a relative or friend of anyone.

There is nothing to be considered as self in other collections of formations as well. Those collections of formations referred to as self even though they are not-self, do not belong to the collection of formations referred to as I. The collection of formations referred to as I do not have a relative or friend.

Just as one grain of sand does not belong to another grain of sand, one grain of sand has no relationship or friendship with another grain of sand; one pebble does not belong to another pebble and one pebble has no relationship or friendship

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with another pebble; one collection of formations does not belong to another collection of formations. One collection of formations has no relationship or friendship with another collection of formations.

Emptiness meditation method in six ways

Corporeality is devoid of the nature of self, nature of belonging to self, unbreakable nature, immovable nature everlasting nature and non-changing nature.

Feeling -as before-
Perception -as before-
Formations -as before-

Consciousness is devoid of the nature of self, nature of belonging to self, unbreakable nature, immovable nature everlasting nature and non-changing nature.

(Form sentences about bases, elements and the like and meditate)

Emptiness meditation method in eight ways

How is the bamboo tree of no essence, has no essence, is removed from essence; has the Castor tree, Wood apple tree, Luõuvaraõa (Capporidece religosa) plant, Coral tree, froth, water bubbles, mirage, Banana trunk and illusion are not of essence; similarly **Corporeality** is of no essence in terms of permanent essence, fixed essence, essence of well being, essence of self, permanent nature, fixed nature, eternal nature

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and unchanging nature. There is no essence. Is removed from essence.

-as before-	**Feeling**	**-as before-**
-as before-	**Perception**	**-as before-**
-as before-	**Formations**	**-as before-**

How is the bamboo tree of no essence, has no essence, is removed from essence; Castor tree, Wood apple tree, Luðuvaraða (Capporidece religosa) plant, Coral tree, froth, water bubbles, mirage, Banana trunk and illusion are not of essence; similarly **Consciousness** is of no essence in terms of permanent essence, fixed essence, essence of well being, essence of self, permanent nature, fixed nature, eternal nature and unchanging nature. There is no essence. Is removed from essence.

(Form sentences about bases, elements and the like and meditate)

Emptiness meditation method in ten ways

Corporeality is devoid of permanence, essence and the like. Is childish because of emptiness. There is no essence of self in it. It is not self. It has no leadership over others and others have no leadership over it. As a lump of froth cannot be made to be like a vessal, it cannot be converted to the nature of permanence-auspiciousness-well being-self as per the wish of someone. It cannot be made to change by "Let it be so. Let it be

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not so." as per someone's wish. It cannot keep the formations of other beings under its control. Although it belongs to self, it is like another person as it cannot be kept under the control of self. It is empty because there is nothing inside.

Feeling -as before-
Perception -as before-
Formations -as before-

(Sentences should be formed about bases and elements and the like.)

Emptiness meditation method in twelve ways

Corporeality is not a being. Not a living being. Not a human. Not a young man. Not a woman. Not a man. Not self. Does not belong to self. Not "I". Not mine. Does not belong to another.

Feeling -as before-
Perception -as before-
Formations -as before-

Corporeality is not a being. Not a living being. Not a human. Not a young man. Not a woman. Not a man. Not self. Does not belong to self. Not "I". Not mine. Does not belong to another. Does not belong to anybody else.

(Form sentences about bases, elements and the like)

Emptiness meditation method in forty two ways

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Corporeality is impermanent, suffering, sickness, a boil, a spike, an unwholesomeness, a danger, something other than self, something subject to damage, something that brings about disaster, a rash, a fear, something chased for useless things, something that moves, something that breaks up, something not fixed, something unprotected, is not a safe location and does not provide protection. It should not be taken as a protection. It is devoid of the nature of permanence and the like. It is devoid of controller, performer, one who experiences and the like. It is low because of emptiness, impermanence, no enjoyment, consequences, changeability, the lack of essence, being a root for unwholesomeness, being hurtful, being destroyable, being helpful for cankers, being conditioned, bringing about *màra* and having the nature of arising. It has the nature of decay. It has the nature of falling ill. Has the nature of dying. Has the nature of producing sorrow, lamentation, sad mindedness and despair. It is something that is born, breaks up and not to be attached to.

Feeling -as before-
Perception -as before-
Formations -as before-

(Form sentences about **bases, elements** and the like and meditate.)

Although it is necessary to give a description about this meditation sentence, it is not done so as to avoid making the

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book large. *Yogàvacaras* should understand these and meditate[34].

If something causes a difficulty or oppression to what is called I, such thing will be viewed as an ill effect or consequence, something to be feared, something which brings about fear and something to be disenchanted about. Due solely to the perception of soul, the idea to escape from the thing that causes difficulty and oppression to the soul will occur. When considering in this manner; *Bhayatu paññhàna ¤àna, Adãnavànudassana ¤àna* and the *Muccitukammatà ¤àna* are all knowledges that come up regarding personality belief that exist in the form of a tendency. Therefore, such knowledges are not capable of removing the personality belief which is a hindrance for the realisation of the noble truths and the attainment of Nibbàna. The knowledge which is capable of removing the personality belief is the *Pañisankhànudassana ¤àna.*

When the personality belief is removed due to the development and sharpening of the *Pañisankhànudassana ¤àna* by looking at emptiness of self in formations by various methods such as *dvikoñika* and *catuskoñika;*, the attachment and fear towards formations will be removed. A neutral vision about formations will occur in the *yogàvacara*. Thereafter, he will not take formations to be me or mine. The *yogàvacara* will think about the formations in the same manner that a husband thinks about a wife who has been discarded after seeing her faults. The

[34] Read the book "*Cattàëãsàkàra vipassanà bhàvanà*".

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husband who has a beautiful young wife cannot bear up the parting with her even for one day because of the attachment towards her. Such husband will feel sad if he sees his wife look at, speak to or smile at another man. If this man removes such woman from the status of wife after realising her faults, he will not feel sad when that woman behaves in any manner with any other man. His mind will be in a neutral state towards that woman.

Similarly the *yogàvacara* who has examined the formations with the *Pañisankhànudassana ¤àna* and seen that there is no essence as I or mine in them will remove the attachment and fear towards them and become neutral. His mind will not be attracted even towards the wealth of banker or king. Will not be attracted towards the benefits of *devas* and *brahmas*. His mind will shrink in the becoming without stretching in the three spheres of existence, like a feather, piece of skin or a lock of hair thrown into a fire. He will see the becoming (life) or the collection of formations in a neutral or disgusted manner. When this happens, it is said that the *Saõkhàrupekkha ¤àna* has arisen in the *yogàvacara*.

If the supramundane Nibbàna element is captured by the mind of the *yogàvacara* which is not stretched out but shrunken with regard to the formations, he will arrive at Nibbàna by focussing on it as peaceful and pleasant. As long as Nibbàna has not been attained, the mind of the *yogàvacara* will repeatedly arrive at the formations; as his mind has no other object to establish at and be attached to, irrespective of the degree to

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which the *yogàvacara's* mind has shrunk away from formations and is lethargic about seeking the status of formations. Early teachers have given a simile to indicate the status of the mind in this situation. It is as follows:

During the ancient times, sailors who travelled the ocean, took a crow or another bird to be used in case they lost their way. When they were unable to find their way, they will release the crow. The crow will fly around in the sky and fly towards land if it sees land. It will not come back to the ship. If it does not see land, it will keep coming back to the mast of the ship. Like this crow that finds the direction, the *yogàvacara's* mind will focus and arrive at Nibbàna if he sees it. If Nibbàna is not seen, it will remain in the formations as there is no other object.

The *yogàvacara* can find and attain Nibbàna through the reflection on characteristics. Therefore, at this juncture the *yogàvacara* should abandon the meditation on the insight of emptiness by methods such as *dvikoñika-catuskoñika* and re-look at the three characteristics such as impermanence. When looking at the characteristics in this manner, it is not sufficient to look at the characteristics belonging to oneself. Should look at the three characteristics of formations belonging to one self, other beings and persons and all external formations. While doing so, should also look at the sections like corporealities and feelings. Should look at all formations combined.

Gateway to liberation and liberation

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As the *yogàvacara* who acquired the *Saõkhàrupekkhà ¤àna* had previously examined the characteristics of formations in various ways, he can now see the characteristics without effort. He is one who has got very close to attaining paths and fruits. He has only to acquire the *Anuloma ¤àna* (Adaptation knowledge) and the *Gotrabhå ¤àna* (Maturity knowledge). There is no special meditation to be practised to acquire these knowledges. What he has to do now is to continue to look at the three characteristics. Path knowledge is the knowledge that knows Nibbàna with certainty. Nibbàna is a highly subtle dhamma which is extremely difficult to see. Nibbàna is not something which becomes visible, like the appearance of something when uncovered. It can be discovered by means of the three reflections of, reflection on impermanence, reflection on suffering and reflection on not-self.

Reflection on impermanence is observation of the characteristics of impermanence in formations. Reflection on suffering is observation of the characteristics of suffering in formations. Reflection on not-self is observation of the characteristics of not-self in formations. The *yogàvacara* who lives observing the characteristics such as impermanence does not acquire an equal understanding of all three. Some *yogàvacaras* will see the characteristic of impermanence more clearly. Some *yogàvacaras* will see the characteristic of suffering more clearly. Some *yogàvacaras* will see the characteristic of not-self more clearly.

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In the case of the *yogàvacara* for whom the characteristic of impermanence was more prominent, the Nibbàna element will become visible at a certain time with the assistance of the reflection on impermanence; as a particular permanent and fixed nature opposed to the characteristic of impermanence. In the case of the *yogàvacara* for whom the characteristic of suffering was more prominent, the Nibbàna element will become visible with the assistance of the reflection on suffering; as a particular nature of well being opposed to the characteristics of suffering. In the case of the *yogàvacara* who sees the characteristic of not-self more clearly, Nibbàna will become visible with the assistance of the reflection on not-self; as a nature full of permanence and well being which are opposed to the emptiness of formations. The nature of self is not present in Nibbàna.

Supramundane path is called *Vimokkha* because of the release from defilements and the world[35]. It is three-fold as *Animitta vimokkha* (Conditionless liberation), *Appaõihita vomokkha* (Desireless liberation) and *Su□□ata vimokkha* (Void liberation). The three insights, namely reflection on impermanence, reflection on suffering and reflection on not-self are called the gateway to liberation because they bring one to the supramundane path.

Supramundane path is called *Vuññhàna* because it causes the ascent over defilements and the world. The developed

[35] World here denotes *bhava* (becoming)

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Saõkhàrupekkhà ¤àna is called *Vutthàna gàminã vipassanà* (Insight leading to ascent) because it definitely leads to the path consisting ascent. It is with the power of *Vutthàna gàminà vipassanà* that the supramundane path knowledge arises and result in attaining Nibbàna by the destruction of defilements in a manner never to arise again. A *yogàvacara* cannot see all characteristics such as impermanence with one consciousness. When the *yogàvacara* looks at the characteristics such as impermanence, one by one with the *Sankhàrupakkhà ¤àna*; the supramundane path consciousness will arise according to one of the reflections which has become strong enough to overcome defilements. Although it is said that the path consciousness kills defilements and Nibbàna is attained; the overcoming of defilements achieved is a confirmation of the overcoming of defilements done by prior insight. The first overcoming of defilements is done by the prior insight knowledge.

Although there is nothing definite as I, mother, father, brother, woman, man, head, hand, foot, house or garment; formations are signs because these conventions appear to exist on account of formations. Defilements do not arise due to formations but because of signs of formations. Due to the proper realisation of the breakup of formations with the knowledge that sees the characteristic of impermanence, like how water bubbles breakup; signs of formations which appeared to exist at first will be removed by realising that there are no beings, persons or objects but only signs of formations in reality and that there only are formations which arise and breakup. With this the

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yogàvacara or the knowledge of the vision of impermanence will rise up by getting rid of the sign of formations. With the removal of the signs of formations which appeared as I, mother and father, the defilements such as personality belief will be removed or destroyed from the mind of the *yogàvacara*.

Due to the overcoming of defilements with the knowledge of the vision of impermanence, the supramundane path consciousness which removes defilements in a manner never to occur again and attain Nibbàna, will arise. As this knowledge of the vision of impermanence breaks up the signs of formations which cause the arising of defilements and the attainment of the supramundane path, it becomes the **gateway to liberation** called the **conditionless reflection**. The supramundane path which arises because of and in accordance with such conditionless reflection is the **conditionless liberation**.

When the characteristic of suffering in formations is properly realised, the attachment towards formations will be removed by knowing that formations are something to be feared, detested and not attached to. In the case of some *yogàvacaras*, the powerful knowledge of the reflection on suffering which is capable of removing the attachment towards formations will arise. The supramundane path knowledge will arise according to it. The reflection on suffering which produces the supramundane path knowledge by realising suffering and removing it is the **gateway to liberation** called ***Appaõihitànupassanà*** (desireless reflection).

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The defilements such as the personality belief will be removed from the *yogàvacara* who sees that there is nothing to be taken as "I, being or person" in formations by properly seeing the characteristic of not-self in them. In the case of some *yogàvacaras* the powerful knowledge of the vision of not-self which is capable of removing defilements will occur and the supramundane path consciousness will arise according to it. As this powerful knowledge of the vision of not-self sees the absence of self in formations and brings one towards the path by overcoming defilements, it is called the **gateway to liberation** referred to as the **reflection on emptiness**. The supramundane path arising due to and according to it is the **emptiness liberation.** The supramundane path is three fold according to the three types of reflections.

(9) *Anuloma ¤àna*[36]

There is no special activity or meditation to be undertaken to acquire the *Anuloma ¤àna* (Adaptation knowledge) other than the repeated contemplation of the three characteristics with the *Saïkhàrupakkhà ¤àna.* Strong faith develops in the *yogàvacara* who looks at formations with the *Saïkhàrupakkhà ¤àna.* Strong effort/energy will also arise. Mindfulness too will arise. Strong concentration will also develop. It will further sharpen the *Saïkhàrupakkhà ¤àna.* The mind of the *yogàvacara* with the developed and sharpened *Saïkhàrupakkhà ¤àna*; which is very close to arriving at the path

[36] This is also called the *Saccànulomika ¤àña*

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knowledge will sink into the life continuum (*Bhavàïga*) by comprehending impermanence or suffering or not-self.

Thereafter, as comprehended with the *Saïkhàrupekkhà ¤àna* the **mind door advertence consciousness (*Manodvaràvajjana citta*)** will arise by focussing on impermanence or suffering or not-self of formations. Thereafter, an impulsive consciousness (*Javana citta*) focusing on formations as done by the mind door advertence consciousness will arise. It is called the **Preparatory impulsion (*Parikamma javana*)**. Thereafter, the second preparatory impulsion focussing on the same will arise. It is called the **Access impulsion (*Upacàra javana*)**. Thereafter a third impulsive consciousness focussing on formations will arise. It is called the **adaptation knowledge**. The knowledge which arose with these three impulsive consciousnesses is called the Adaptation knowledge because it is in accordance with eight knowledges such as the *Udayabbaya ¤àna* and the Maturity knowledge which is to be acquired later. This Adaptation knowledge is the end of the insight leading to [path] ascent. Arrival at the Maturity knowledge completes the insight leading to [path] ascent in every way.

7. *¥àna dassana visuddhi*

The four knowledges namely, the path knowledge of stream entry, path knowledge of once return, path knowledge of non-return and path knowledge of holiness is the purification of knowledge and vision *(¥àna dassana visuddhi*). After the

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Adaptation knowledge, a knowledge called Maturity knowledge arises. It is a knowledge focussing on Nibbàna. It does not belong to the *Pañipadà ¤àna dassana visuddhi* as it does not focus on formations. Although Nibbàna is attained, it is not included in the *¥àna dassana visuddhi* as it does not overcome the defilements which should take place by the attainment of Nibbàna. As it belongs to the generation of insight between *Pañipadà¤àna dassana visuddhi* and *¥àna dassana visuddhi,* it is a special knowledge which is classified as insight.

There is nothing more to be done to acquire the path knowledge by the *yogàvacara* who has produced the Adaptation knowledge. His acquiring of the path knowledge is as certain as the falling down of the stone thrown up in the air. When the *yogàvacara* removes to the best of his ability the big and subtle darkness which covers the truth, with one at a time of the three Adaptation knowledges referred to as preparatory, access and adaptation; his mind will not go towards formations. It will not establish in, not be attached to and will fall off from formations like drops of water on a lotus leaf. All the formations will appear as obstacles to the *yogàvacara*. Therefore, no consciousnesses focussed on objects will occur after the Adaptation knowledge. The Maturity consciousness which assists [in six different ways such as the following condition (*Anantara paccaya*)] the supramundane path consciousness which is devoid of formations, sees Nibbàna for the first time, surpasses the world ling status arrives at the noble status - noble

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sphere and does not turn back without arriving at the noble sphere; will arise.

First path knowledge

Subsequent to the maturity consciousness, **the first path knowledge consisting the *Sotàpatti* path knowledge** which; clearly sees the supramundane Nibbàna element devoid of formations, splits the aggregates of greed-hatred-delusion that earlier concealed the four noble truths, dries up the ocean of *sa§sàra*, closes the door to hell, brings about the seven noble wealth, removes the eight-fold wrong path, removes all becoming, takes the *yogàvacara* who up to now belonged to the class of world ling to the status of the ultimately great noble person and arrives at the legitimate childhood of the Tathàgata; **will arise**.

This first path consciousness is not a result of the meditation practised so far but the supramundane wholesomeness. It is not something that produces results after sometime; like the wholesomeness of the sensuous, fine material and immaterial spheres but a wholesomeness which produces results instantly. Therefore, after the path consciousness, the *Sotàpatti phala citta* (consciousness of the fruit of stream entry) will arise twice or thrice. Thereafter, the life continuum will arise. Due to the arising of the consciousness of the fruit of stream entry, the *yogàvacara* arrives at the status of the second level person; **the one who attained the fruit of stream entry**.

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The order of the path process at the moment of arrival on the path of stream entry is as follows.

1. ***Manodvàràvajjana*** **(mind door advertence)**
2. ***Parikamma*** **(preparatory)**
3. ***Upacàra*** **(access)**
4. ***Anuloma*** **(adaptation)**
5. ***Gotrabhå*** **(maturity)**
6. ***Sotàpatti magga citta*** **(path consciousness of stream entry)**
7. ***Sotàpatti phala citta*** **(fruit consciousness of stream entry)**
8. ***Sotàpatti phala citta*** **(fruit consciousness of stream entry)**

Bhavàïga citta **(life continuum consciousness)**

The main function performed by the path knowledge of stream entry is the proper realisation of the four noble truths. The supramundane Nibbàna element which focuses on it is the truth of extinction [of suffering]. When the truth of extinction is properly realised, the delusion which conceals the three truths of suffering, cause of suffering and the path will be removed. When the truth of extinction is realised by focussing with the path consciousness, the other truths will be realised due to the removal of delusion even if they [truths] are not focussed on. Therefore, the path knowledge is referred to as a knowledge which sees the noble truths in sixteen different ways.

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Although there are four each of supramundane paths and fruits, it is the path of stream entry which is most difficult for a *yogàvacara* to attain. The person who arrived at the path of stream entry is a winner. There is nothing for him to be afraid of in the future. Even if no special effort or attempt is made, the *Soñapatti* person (stream enterer) will arrive at the other three paths and end suffering. Once you arrive at the path of stream entry, there is no turning back without attaining Nibbàna and no possibility of remaining in *sa§sàra*.

This path of stream entry is very powerful. Its value cannot be estimated. When, with the help of the path knowledge the four noble truths are realised in every way without any doubt and nothing uncomprehended remains; all [wrong] views such as personality belief which takes formations to be living beings, persons and the like will be removed from the *yogàvacara*. Thereafter, there is no room for such views to enter the mind of the stream enterer. Therefore, the stream enterer is said to have removed all [wrong] views.

Further the following doubts will be removed without remnance from the *yogàvacara*. Did the Tathàgata truly attain or did not attain *Sammàsambuddhahood* with the vision of the four noble truths? Is there or not a nine-fold supramundane dhamma consisting of four paths - four fruits and Nibbàna? Does the Dhamma taught by the Buddha bring one to Nibbàna? Is there or not, a collection of persons who have attained the four paths and fruits? Is there or not a collection of people who have arrived at the correct path? Is there a three-fold training? Is it of

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any use or not? Was I born in the past? Will I be born in the future? Various other doubts will also be removed in a manner never to arise again. All defilements such as greed and hatred which can take one to hell will be removed. It is weak defilements such as greed which are incapable of taking one to hell that will remain in the stream enterer. The defilements stated in terms of consciousnesses, that have been removed from the stream enterer are as follows.

Four consciousnesses associated with [wrong] view and one consciousness accompanied by sceptical doubt in him have been removed without remnance. Four consciousnesses associated with [wrong] view and have the strength to cause birth in hell and two consciousnesses rooted in hatred have also been removed. Four consciousnesses dissociated from [wrong] view and which do not have the strength to cause birth in hell and two consciousnesses rooted in hatred and the consciousness accompanied by restlessness remain in him.

The noble disciple who has arrived at the path of stream entry will never be born in hell. He will not be born more than seven times even in happy courses of existence. With the strength of the path of stream entry; the earlier mentioned defilements, formations belonging to hell and all the formations that could arise after seven births will be removed in a manner never to arise again. Some stream enterers will be born in the *brahma* realm on the eighth occasion. It is something special that occurs very rarely due to the power of absorptions. Everyone who attains absorptions are also not born for an eighth

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time. In general the stream enterer is not born for an eighth time and his future births are limited to seven times. Seven births occur only if the remaining paths and fruits are not attained. Sometimes stream enterers attain the remaining paths and fruits and end births, at the same moment as stream entry while being on the same seat.

After attaining the fruit of stream entry, the noble disciple will recollect as, I came on this path. He will recollect on the fruit as, I acquired this benefit. Will recollect the defilements that were overcome. Will contemplate on the defilements that remain to be overcome with future paths. Will recollect Nibbàna as, I have realised this Dhamma by focussing on them.

The defilements overcome by the stream enterer and remaining in him were given earlier. There is no place called Nibbàna where beings come and live at. The extinction of defilements and formations alone is Nibbàna. Arriving at Nibbàna occurs by acquiring the path knowledge of stream entry. The extinction of [wrong] view - sceptical doubt, the other defilements that can cause birth in hell, the formation that could arise after seven births and the formations belonging to the lower worlds is the great pleasure of liberation [Nibbàna] acquired by the stream enterer.

Second path knowledge

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There is no special practice to be followed by the person who has attained the fruit of stream entry, so as to attain the other paths and fruits. At a time when the insight knowledge has developed to an extent that is sufficient for the arising of the second path knowledge, after one has recollected his path and fruit, the defilements overcome and not yet overcome, as well as Nibbàna and looks knowledgeably at mentality-corporeality; namely corporeality, feeling, perception, formations and consciousness as impermanent, suffering and not-self with the combined requisites of enlightenment of [spiritual] faculties (*Indriya*), powers (*Bala*) and factors of enlightenment (*Bojjhaõga*) as done before; the mind door advertence consciousness focussing on formations as impermanent, suffering and not-self will arise. Similarly thereafter, the **preparatory impulsive consciousness, access impulsive consciousness** and the **adaptation impulsive consciousness** focussing on formations will arise. Thereafter the maturity consciousness focussing on Nibbàna will arise. Thereafter the ***Sakadàgàmi* (once returner) path knowledge** which further weakens the sensuous lust and ill-will and focuses on Nibbàna will arise. Thereafter, the consciousness of the fruit of once return will arise and go in to extinction on two occasions and the life continuum consciousness will be established. With the arising of the fruit of once return, the *yogàvacara* will become the person attaining the fruit of once return, who is the fourth noble person. Following is the process of consciousnesses of the path of once return.

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1. ***Manodvàràvajjana*** **(mind door advertence)**
2. ***Parikamma javana*** **(preparatory impulsion)**
3. ***Upacàra javana*** **(access impulsion)**
4. ***Anuloma javana*** **(adaptation impulsion)**
5. ***Vodàna citta*** **(cleansing consciousness)**
6. ***Sakadàgàmi magga citta*** **(path consciousness of once return)**
7. ***Sakadàgàmi phala citta*** **(fruit consciousness of once return)**
8. ***Sakadàgàmi phala citta*** **(fruit consciousness of once return)**

Bhavàïga citta **(life continuum consciousness)**

The defilements such as sensuous lust and ill-will will be weakened by the path of once return. In terms of consciousnesses, the four consciousnesses dissociated with [wrong] view and two consciousnesses rooted in hatred will be weakened. Weakening means, not arising very often and not being powerful even when arisen. The weakening of sensuous lust and ill-will occurs even with the path of stream entry. Yet, sensuous lust about righteous objects will arise in the stream enterer as in the case of the world ling. Therefore, he will engage in sexual activities as well. In the case of the once returner, it will not occur in such a gross manner. It is very weak there. The once returner will come to this world only once if at all. With the attainment of the path of once return, formations other than those acquired on coming to this world once will go into extinction in a manner never to arise again.

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Third path knowledge

At a time when the insight knowledge has developed to an extent that is sufficient for the arising of the path of non-return (*Anàgàmi*), after the *yogàvacara* who has attained the fruit of once return has recollected his paths and fruits the defilements overcome and not yet overcome as well as Nibbàna and looks at formations as impermanent, suffering and not-self with the intention of arriving at the path of non-return and completely removing sensuous lust and ill-will; the mind door advertence focussing on formations will arise and go into extinction and then the adaptation impulsive consciousness as preparatory, access and adaptation followed by maturity consciousness focussing on Nibbàna arise in the *yogàvacara*. Along with the extinction of such consciousness, Nibbàna will be realised with certainty and the path consciousness of non-return (*Anàgàmi magga citta*) which completely overcomes sensuous lust and ill-will; will arise. Thereafter the consciousness of the fruit of non-return will arise and go into extinction and the life continuum will be established. With this the *yogàvacara* will become the sixth noble person known as the non-returner. Following is the process of consciousnesses of the *Anàgàmi* path.

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1. ***Manodvàràvajjana*** **(mind door advertence)**
2. ***Parikamma javana*** **(preparatory impulsion)**
3. ***Upacàra javana*** **(access impulsion)**
4. ***Anuloma javana*** **(adaptation impulsion)**
5. ***Vodàna javana*** **(cleansing impulsion)**
6. ***Anàgàmi magga citta*** **(path consciousness of once return)**
7. ***Anàgàmi phala citta*** **(fruit consciousness of once return)**
8. ***Anàgàmi phala citta*** **(fruit consciousness of once return)**

Bhavàïga citta **(life continuum consciousness)**

Sensuous lust and ill-will is removed without remnance by the path of non-return. The non-returner will be born in the fine material and non-material spheres and not in the sensuous sphere. The non-returner who had not attained absorptions will attain Arahatship at least at the moment of death. Otherwise he will attain absorptions and be born in the *Brahma* realm. As the non-returner has overcome the defilements that cause birth in the sensuous sphere, he has no reason to be born in the sensuous sphere. *Råpa ràga* (desire to be born in the fine material sphere), *Aråpa raga* (desire to be born in the immaterial sphere), *Màna* (conceit), *Uddacca* (restlessness) and *Avijjà* (Ignorance) are the defilements remaining in the non-returner. The four consciousnesses with the desire to be born in the fine material sphere, dissociated from [wrong] view and one consciousness with restlessness remains in the non-returner.

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Fourth path knowledge

At a time when the *Saõkhàrupekkhà ¤ana* has developed in the non-returner to an extent that is sufficient for the arising of the *Arahat* path knowledge and has recollected the paths and fruits he has attained, defilements already overcome and not yet overcome in order to overcome the desire to be born in the fine material sphere, the desire to be born in the immaterial sphere, conceit, restlessness and ignorance with intention of attaining the fourth path knowledge by developing as earlier, the factors of enlightenment of [spiritual] faculties and [spiritual} powers and focuses on Nibbàna and contemplates on the characteristics such as ignorance, with the *Saõkhàrupekkhà ¤ana*; adaptation impulsions named preparatory-access-adaptation will arise subsequent to the mind door advertence consciousness which arose by focussing on impermanence or suffering or not-self of formations.

Thereafter, the maturity consciousness focussing on Nibbàna will arise. Thereafter the fourth path consciousness named the *Arahat* path consciousness which takes the *yogàvacara* to absolute purity by focussing on Nibbàna and overcoming the remaining defilements such as sensuous lust; will arise. Thereafter, the life continuum will be established after the *Arahat* fruit consciousness has arisen twice and gone in to extinction. With this the *yogàvacara* will become the eighth noble person called the *Arahat* who has removed all cankers, broken the attachment to becoming, set aside the ownership of formations, and become the carrier of the final body and the

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most suited to receive offerings. Following is the process of consciousness of the *Arahat* path.

1. ***Manodvàràvajjana* (mind door advertence)**
2. ***Parikamma javana* (preparatory impulsion)**
3. ***Upacàra javana* (access impulsion)**
4. ***Anuloma javana* (adaptation impulsion)**
5. ***Vodàna citta* (cleansing consciousness)**
6. ***Arahat magga citta* (path consciousness of once return)**
7. ***Arahat phala citta* (fruit consciousness of once return)**
8. ***Arahat phala citta* (fruit consciousness of once return)**

***Bhavàïga citta* (life continuum consciousness)**

The noble disciple who attained the *Arahat* fruit also recollects the path and fruit he attained, the defilements overcome and Nibbàna. *Arahats* have no remaining defilements. The arising of first, second, third and fourth path knowledges in this manner, completes the purification of knowledge and vision. The *yogàvacara* who has completed this becomes a free person who has completed the practice according to the Tathàgata Dhamma and completed everything required to overcome suffering and attain Nibbàna.

This method of practice is valid for both lay and the ordained. Lay people also practise insight and attain the four paths of *Sotàpatti-Sakadàgàmi-Anàgàmi-Arahat*. The

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householders who have attained the first three of the four fruits continue to live as lay people. Those who wish to, do get ordained. As the lowly lay status is not suited for maintaining the high virtues of the Arahat fruit, the householders who attain Arahatship will either get ordained or enter *Parinibbàna*. Those who have a life expectancy of more than a week will get ordained. Others enter *Parinibbàna* and arrive at *Anupàdisesã Nibbàna* {Complete extinction of the groups of existence (formations)}.

The seven purifications end here.

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Special matters that should be known by *yogàvacaras*

There are many dangerous matters which hinder from time to time or sometimes completely detach from yogi *activities*, the *yogàvacara* who commences meditation with the strong desire to be released from the suffering in *Sa§sàra* and enter Nibbàna. In order to satisfactorily engage in *yogi* activities, the *yogàvacara* should know in advance, what are the dangerous matters and how to overcome them if they do arrive.

A part of the dangers come up from within the *yogàvacara* himself. A part come from outside. It is only the *yogàvacaras* with a strong desire, strong effort, a great strength of patience and sharp intelligence who are able to control the dangers and achieve victory. The rest stop halfway without completing the *yogi* activities. The dangers that come up from within the *yogàvacara* are the five hindrances, hunger, thirst and the like. The hindrances are **the hindrance of sensuous desire (*Kàmacanda nãvaraõa*), hindrance of ill-will (*Vyàpàda nãvaraõa*), hindrance of sloth and torpor (*Thãna middha nãvaraõa*), hindrance of restlessness and worry (*Uddacca kukkucca nãvaraõa*) and the hindrance of sceptical doubt (*Vicikiccà nãvaraõa*).**

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Hindrance of sensuous desire

The desire for the mundane things such as food - drink - garments and ornaments - conveyances - vehicles - household goods - temples - residences - children - wife - pupils - relatives - friends - benefactors - lives - fame - praise - sighting of landscape - sighting of women and men - pleasant gatherings and the happiness and well being derived from them is **the hindrance of sensuous desire**. It arises according to the status of the lay or the ordained *yogàvacaras* and obstructs the *yogi* activities. Gross sensuous desire as in the case of the lay does not arise in the ordained *yogàvacaras*. Even if it rarely arises, the *yogàvacara* will feel that it is a sensuous desire that will cause danger. Therefore, the *yogàvacara* can easily get rid of it. It is very rarely that a danger from such a sensuous desire will occur for an ordained *yogàvacara*. It is the sensuous desire for temples, residences, pupils, benefactors and the like that arise in the ordained *yogàvacara*.

Sometimes, subtle sensuous desire arises even in the *yogàvacara* who has left the temples, residences, pupils, benefactors and gone to the forest to conduct *yogi* activities. Sometimes the *yogàvacara* who went to a quiet place such as a forest hermitage, will develop desire to prepare it properly. Will want to prepare walls, ponds, meditation walks, terraces and paths. The sensuous desire that arises in this manner will appear to the *yogàvacara* as something that helps his *yogi* activities rather than a danger. Therefore, the *yogàvacara* will commence such work. It will result in the deterioration of his *yogi* status.

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When the *yogàvacara* who seeks peace and has gone to a place such as a forest hermitage hears about the sickness of his pupil, some short coming in the temple or a danger to the temple; thoughts such as, "How will the dispensation of the Buddha be protected if there are no young Bhikkhus and temples? Has the Buddha not taught unselfishness rather than selfishness? It is not suitable to think only of yourself and allow the destruction of young pupils and temples. I should go there to protect the dispensation," will arise because of the attachment to pupils and temples. He will not realise that it is also a sensuous desire which is a danger for his *yogi* activities. The *yogàvacara* who was mislead by the sensuous desire that arose in a different manner will go back to the activities that he abandoned once and deteriorate in the *yogi* activities.

When some *yogàvacaras* see the ordained that have contact with the lay, think like the lay, have protected faculties and reside in cities or villages while enjoying certain comforts; they will develop the desire to behave in the same manner. Then the *yogàvacara* will think, "What use is living alone like this at a time when it is not even possible to attain Arahatship? It is better to live with other Bhikkhus and render a service to the religion and the country." The *yogàvacara* who does not know that this idea is a certain type of sensuous desire will give up the *yogi* activities. There are many ways in which sensuous desire arises in *yogàvacaras*. All those cannot be shown here. May one realise them with intelligence and try to make the *yogi* activities successful without being mislead by sensuous desire.

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Incorrect thinking about formations as Woman-man-living being-person-permanent-auspicious is a reason for the arising of new sensuous desire and the growth of the already arisen sensuous desire. Further, frequent meeting with and talking to people who cause the arising of sensuous desire, the association of people who praise and express the virtues of sensuous desire and the association of vile people who advise on the development of sensuous desire and are against meditation are reasons for the development of sensuous desire. *Yogàvacaras* should be especially afraid of the vile people who insult *yogàvacaras* and praise sense pleasures.

Sometimes, he appears as a friend showing compassion and rendering advice on the fruitlessness of *yogi* activities and the beneficial nature of sense pleasures. If the *yogàvacara* accepts and associates such people, not only sensuous desire but all hindrances will arise in him and he will fall in to the same status as them. The *yogàvacara* should be especially careful about them. It is very useful for a *yogàvacara* to associate virtuous men who express the consequences of sense pleasures and the benefits of *yoga*. Sensuous desire can arise again in the virtuous person who was disenchanted with *saṧsàra* and gave up sense pleasures after listening to Dhamma, association of the virtuous or some other reason. If the pressure of sensuous desire develops repeatedly, learn the following method and meditate.

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Meditation method for overcoming sensuous desire

As consequences are many and enjoyment a few, sense pleasures are like pieces of blood stained bones.

Sense objects are like pieces of flesh as they are applicable to many animals.

Sense objects are like a burning torch as they burn the person possessing them.

Sense objects are like a pit of burning embers because they are very hot.

Sense objects are like a dream as they do not last very long.

Sense objects are like things burrowed from someone because they are temporary.

Sense objects are like fruits on a tall tree as they cause the breaking of limbs.

Sense objects are like swords and axes as they cut and chop the person who owns them without letting go.

Sense objects are like daggers because they have the nature of piercing the owner.

Sense objects are like the head of a serpent because they can cause danger to the owner.

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Learn these meditation sentences properly and meditate a hundred times a day at the beginning. Thereafter, contemplate on them whenever sensuous desire arises. Contemplate intermittently to avoid forgetting them. Objects such as food and drink-garments and ornaments-conveyences-vehicles-houses-land-fields-gold-silver-pearls-gems-cash and persons such as children-wife-relatives-friends-pupils are sense objects. The meditator should recognise sense objects and understand how they are equal to pieces of bone and meditate. Details are not given as it would make the book large.

Lust becomes a powerful obstacle to the *yogi* activities of the *yogàvacara* who is lustful from birth. Sometimes lust comes up in such persons when they are engaged in meditation. Sometimes women appear to come in front of them when their minds are concentrated. Sometimes nude women appear in front of them. These stir up their lust even more. The *yogàvacaras*, who find lust to be an obstacle for their meditation, should practise the following meditation in order to remove such obstacle.

Meditation to overcome lust

Lust is a fire that burns the mind and body. It is a dagger that stabs the chest. It is an enemy that comes in the form of a friend. It is a rogue that steals virtues. It is a film that covers the eye of wisdom. It is a disease that weakens the mind. It is a muddy marsh from which you cannot climb up. It is a torrent that drowns and kills living beings. It is an

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unwholesomeness which brings one to slavery in this world itself. It is a messenger that comes to take one to hell. It is a wall which covers Nibbàna. It is a devil that takes over and makes one to dance. May this dangerous lust not arise in me! May this dangerous lust be removed from me!

Practise this meditation for ten days like the earlier meditation and thereafter, contemplate on it as and when lust arises. If the pressure of lust is not removed in ten days, continue the meditation until the lust subsides.

Hindrance of ill-will

Ill-will is a form of hatred. When it arises, the mind weakens like something rotten, spoilt or putrefied. Concentration and wisdom does not develop in weakened minds. When the mind weakens, the developed concentration-wisdom deteriorates. Therefore, ill-will is a dangerous thing for *yogàvacaras*. Gross ill-will such as that arises in ignorant uncivilised people, which will result in fighting among them, will not arise in *yogàvacaras*. Even if such ill-will arises on a rare occasion, it does not become dangerous. Even if such hatred arises, the *yogàvacara* can overcome it as he will realise that it is a hindrance.

It is the subtle hindrance which is not recognisable as the hindrance of ill-will that very often becomes a danger for the *yogàvacara*. If a person who frequently causes trouble and harm lives in close proximity to the *yogàvacara*, hatred can often arise in him. However subtle it is, if hatred arises frequently, it

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is a great danger for the *yoga* activities. A new *yogàvacara*, rather than a *yogàvacara* who has acquired a great development cannot avoid hatred and carry on the activities properly. If the *yogàvacara* has such an enemy, he can be made to be friendly by practising loving kindness. If it cannot be done one must go to a place where the enemy will not visit.

Displeasure about the meditation can sometimes occur in the *yogàvacara* when absorptions, paths and fruits are not attained as soon as expected; because there is pain in the back, hands and legs; there are afflictions caused by rain-wind-mosquitoes and the like or one does not receive the assistance expected from others. It is a subtle hatred that the *yogàvacara* does not feel as ill-will. The subtle and most dangerous ill-will is hatred. The *yogàvacara's* effort will weaken due to the hatred that occurs frequently. The mind will be weakened. He will not feel glad about the meditation. More and more hatred will begin to arise in the *yogàvacara* who meditate without gladness. He will feel like giving up meditation. As a result the, *yogàvacara* will completely abandon the meditation.

Some people have hateful characters from birth. They will get angry with others without any harm done to them. They will hurt one's mind by developing hatred about short comings, weaknesses and bad behaviour of others which have no connection with them. Such people spend most part of the day with hateful minds. Such people also cannot reap the fruits of meditation. Some people fool themselves by thinking that such hatred is a virtue. Those who are mislead in this manner will

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sometimes express their bad quality to be a virtue as "I cannot stand people who behave badly, cheat and are cunning. I go mad when I see them." (It is very useful to read the book **Va¤caka dharma vistaraya** to avoid being mislead by hindrances). Those who are hateful from birth should practise the following meditation and reduce hatred.

Meditation to overcome ill-will

Hatred is a fire that burns the mind and body. It is a poison that brings about insanity. It is a devil that takes over man. It is a disease that weakens the mind. It is a film that covers the eye of wisdom. It is an enemy that comes in the form of a friend. It is a rogue that takes away virtues. It is food mixed with poison. It is a serpent that bites everyone. It is a barbed fence across the path to Nibbàna. It is a messenger of the *Màra*. It is a messenger of the king of hell. May this hatred which destroys the benefits to self and others not arise in me. May it go away from me. May all beings be well and happy. I am a friend of everyone. May everyone become my friends. Meditate in this manner for hundred times a day for ten days and thereafter contemplate on it on occasions when hatred arises. It is good to practise loving kindness meditation as an extra meditation, in order to overcome hatred. Many ways of overcoming hatred can be found in the *Brahma vihàra niddesa* of the **Visuddhi Magga**.

Hindrance of sloth and torpor

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The inactivity of consciousness and mental factors is the hindrance of sloth and torpor. When it is present powerfully, the body of the *yogàvacar*a also becomes lifeless. The body begins to lean to and bend in various directions. The *yogàvacara* will feel sleepy. When sloth and torpor becomes powerful one will fall asleep. When sloth and torpor arises, effort towards insight will weaken and the insight of the *yogàvacara* will stop automatically. As sloth and torpor are two unwholesome mental factors, the consciousness of insight will never be associated with sloth and torpor. Yet, when consciousnesses associated with sloth and torpor begin to arise in the *yogàvacara*, sloth and torpor will not establish powerfully because of the arising of consciousnesses devoid of sloth and torpor in proximity to them.

Even if there is some effort in the insight consciousness weakened by the consciousness associated with sloth and torpor, it will not become *Samma padhàna* (right exertions*)* - *iddhi pàda* (roads to power) - *Indriya* ([spiritual] faculties - *Bala* (powers) - *Bojjhaïga* (factors of enlightenment)- *Maggaïga* (path factors). The insight practised with a consciousness devoid of power and effort such as right exertions will not be able to produce the supramundane path. It is the powerful insight which has become right exertions, roads to power and the like which is capable of arriving at the supramundane path. Sloth and torpor is something dangerous for the *yogàvacara* because it hinders the insight and weakens the insight consciousness.

Sometimes this sloth and torpor in the *yogàvacara* appears in the form of concentration. When this happens the

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yogàvacara will not feel that it is sloth and torpor. The *yogàvacara* will be mislead and begin to develop sloth and torpor which should really be got rid of. Therefore, it should be said that the subtle sloth and torpor which arises in the form of concentration is more dangerous for the *yogàvacara* than the gross sloth and torpor.

Not paying attention to matters such as the absence of willingness to meditate, weakness of the body, bending of the body, drowsiness due to consumption of food and retreat of the mind; arising of sensuous desire, over eating, consuming indigestible food, not receiving sufficient food, extreme cold, extreme heat, obesity, being very thin, illnesses, association of lazy people, occupying excessively comfortable seats and living in darkness are reasons for the arising and development of sloth and torpor.

Removing the causes of sloth and torpor, thinking of the benefits of effort, protecting the body, association of noble friends, listening to stories that develop effort, living in the open air, contemplating on light, changing postures from time to time and contemplating the life stories of heroes cause the removal of sloth and torpor.

Hindrance of restless and worry

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The nature of movement of the consciousness in the object, like the inflated ball dropped on the floor is restlessness. The nature of repentance in the mind about mistakes made and good deeds not done is worry. As both are equal in being a hindrance for concentration they are considered as one hindrance. If many consciousnesses consisting restlessness and worry begin to arise, concentration will not develop even if meditation is done. If concentration is not developed, insight knowledge strong enough to attain paths and fruits will not arise. Restlessness-worry sometimes arrives at the minds of *yogàvacaras*, in the form of effort. Sometimes it arrives in the form of morality. If it arrives in the form of a wholesome dhamma it is more dangerous for the *yogàvacara* as he cannot recognise it.

Developing effort more than concentration, thinking about the purification of morality to an extent more than required and not thinking about the restlessness of consciousness are reasons for the arising of restlessness and worry.

Contemplating wisely on the nature of concentration, properly understanding restlessness - worry, inquiring and learning about matters unknown, knowledge of the disciplinary code, being learned, association of noble friends, association of the elderly and listening to suitable stories are reasons for the removal of restlessness - worry.

Hindrance of sceptical doubt

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The doubt that arises about the Buddha and the like is called sceptical doubt. A *yogàvacara* should especially have faith in his teacher and the meditation he practices. The respect and effort towards meditation will be reduced to the extent to which faith is reduced. The results of mediation will also weaken to the same extent. When the results of meditation are reduced, sceptical doubt will develop further and one may completely give up *yogi* activities. Therefore, sceptical doubt is also a hindrance for *yogàvacaras*. Sometimes sceptical doubt may appear in the mind of the *yogàvacara* in the form of inquiry. As the sceptical doubt which arises in other forms is not easily recognisable by the *yogàvacara*, it is of greater danger to him.

Among both the lay and ordained that appear as nominal Buddhists at the present time, there are many who do not believe in the triple gem, the practice and the life after death. Associating them, listening to them and reading their articles will be a strong reason for the arising of sceptical doubt and the development of already arisen sceptical doubt. Irrespective of the *yogàvacara* being pious, educated and intelligent; sceptical doubt will be hidden like a burning ember under ash, because he has not yet overcome sceptical doubt by attaining the path.

The association of vile people who cause the arising of unarisen sceptical doubt and the development of arisen sceptical doubt, prior to the complete removal of sceptical doubt in a manner never to arise again will result in the surfacing of sceptical doubt which is present in the form of a tendency and

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cause damage to the *yogi* activities. Therefore, *yogàvacaras* should not associate people with vile ideas and be careful about them. Sometimes, those with such vile thoughts will ask various questions from weak *yogàvacaras* with the intention of disturbing their activities. The *yogàvacara* should attend to his work rather than answering them or arguing with them. Further, not recognising properly the sceptical doubt and not contemplating with intelligence the consequences of sceptical doubt will also result in the arising of sceptical doubt.

Paying wise attention towards wholesome-unwholesome dhamma, knowledge of Dhamma, asking questions about the triple gem, knowing the disciplinary code, abundance of faith, association of noble people and listening to suitable stories cause the removal of sceptical doubt.

External dangers for the *yogàvacara*

Some *yogàvacaras,* who have developed meditation to a level close to the attainment of a great human dhamma such as absorptions, can contract a disease that lasts a long time and prevent him from engaging in meditation which results in the deterioration of the status achieved. He will not achieve the same level even if he re-commences meditation when the disease has been cured after a long time.

There can be one or more enemies who obstruct and cause difficulties to some *yogàvacaras*. Their meditation will deteriorate due to inability to practise properly because of the obstruction by enemies. Sometimes the *yogàvacara* will be

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caught in a great trap which cannot be solved in a short time. The *yogàvacara* will deteriorate in the meditation due to the need to act to escape from it.

Benefits and attention begin to flow towards some *yogàvacaras*. Many people visit him. The *yogàvacara* fails to maintain the status and go forward because of having to pay attention to these. When the *yogàvacara* deteriorates due to benefits and attention, the benefits and attention will also be reduced. They will last only until the *yogàvacara* deteriorates.

A woman may develop an attachment and come towards a particular *yogàvacara*. The *yogàvacara* will be caught up in her temptations and will deteriorate. If a woman comes to them the *yogàvacaras* should be afraid about it more than anything else. If it cannot be prevented one should go to some other location. The mind of the world ling cannot be trusted.

Some *yogàvacaras* acquire the strength to cure illnesses. Some *yogàvacaras* acquire the strength to remove harm caused by non-human spirits. People will begin to come to the *yogàvacara* to get these things done. Exposure to these will result in the deterioration of the *yogàvacara*. Such powers will also end with the deterioration of the *yogi* status.

Some *yogàvacaras* will see spirits. Some will begin to be subject to harm by the spirits. Spirits will cause harm to the wife and children of some *yogàvacaras*. Harm from sprits begins to occur for others who live in the residence of the *yogàvacar*a.

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The occurrence of such harm to *yogàvacaras* is a truth we have come to know without any doubt. If you inquire from *yogàvacaras* who have properly engaged in meditation for some time, many of them will say that they have been subject to harm. Many *yogàvacaras* accept that, "It is the *Màras* who subject the *yogàvacaras* to such harm." There is a section of spirits who belong to the category of *devas* who do not like humans attaining high dhamma such as absorptions, hinder those who are trying to attain them and sometimes harm those who have attained them. They are referred to as *Màras*.

It has been shown in the Màratajjanãya sutta of the Majjhima nikàya that a *Màra* named Dusã took possession of people's minds and got them to insult the disciples of the Kakusaïda Buddha and when he was unable to upset the minds of the Buddha disciples; did get the people to provide benefits and offerings with the intention of upsetting the minds of the disciples and on failing to achieve that as well; he took possession of a child and got him to throw a stone and crack the skull of the Vidhura *thero* who was one of the chief disciples of the Kakusaïda Buddha.

It has been shown in many *suttas* and the disciplinary code that *Maras* caused harm to our Buddha and Bhikkhu-Bhikkhunãs on many occasions. As there are no apparent reasons for some of the harm caused to present day *yogàvacaras* and that books also show that there is pressure from *Màras* and as believed by many *yogàvacaras*, we should accept that such harm is caused by *Màras*. There are many steps undertaken by

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yogàvacaras to protect themselves from the spirits called *Maras*.

Taking refuge in the triple gem in four ways of *Atma sanniyartanatàya, Tatparàyanatàya, Bhàvopagamanaya and Praõãpàtaya* is one method of reducing the pressure of the Màras. Chanting protective *pàritta* such as the Ratana sutta is one method. Chanting *pàritta* such as Mahà samaya and Dhamma cakka which *devas* like is one method. Chanting the nine virtues such as, "*Itipã so bhagavà araha§*" in the forward and reverse order is one method. Using protective stanzas is one method. Many people accept that the Burmese Mahà Thero named **Leói Sayàóo** who was a well known *yogàvacara* and a writer arrived at the land of success[37] by performing *yogi* activities. There are three protective stanzas used by him. They are as follows.

Pañhavi bala sundarã sabba□□u bodhi maõóala§,
Asaïkheyya§ màrasena§ jayo jayatu maïgala§

Kakusandho koõàgamano kassapo gotamo munã
Metteyyà pa□ca buddhà te sãse settu sabbadà

Etesa§ ànubhàvena yakkhà devo mahiddhikà
Sabbe pi sukhità hontu mama mittà sahàyakà.

These stanzas have some hidden power. Do not try to use the rules of the language or grammar and change them. Use

[37] Probably mean the attainment of Nibbàna.

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them as they are. At the beginning chant them one hundred and eight times a day for one week and use them in the morning and evening thereafter. Those who cannot do so can chant them thirty seven times a day for nineteen days and use them in the morning and evening thereafter.

Two other protective stanzas used by *yogàvacaras*

Sambuddhe aññhavãsa¤ca dvàdasa¤ca sahassake
Pa¤casata sahassàni namàmi sirasàdara§

Tesa§ dhammaïca saïgha¤ca àdarena namàmayha§
Namakkàrànubhàvena sabba bhayà upaddavà
Anekà antaràyà pi vinassantu asesato

The first stanza here is for the veneration of the twenty eight Buddhas that arose in the world during the bodily-verbal expression period of four *asankheyya*[38] and one hundred thousand aeons and the five hundred and twelve thousand Buddhas that arose during the verbal expression period of nine *asankheyya* and one hundred thousand aeons and mental expression period of seven *asankheyya* and one hundred thousand aeons of our bodhisatta as well as the Dhamma and Saïgha of those Buddhas. This too should be chanted for two weeks or nineteen days as mentioned earlier and thereafter in the morning and evening. These two stanzas are chanted and medicine given to patients. (Sorcerers in Burma have used these two stanzas for many things.

[38] 1and 140 zeros

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Requisites of enlightenment

The *yogàvacaras* who meditate to attain the supramundane path knowledge called Bodhi, should also know the dhamma which help to attain it. The dhamma that help to attain such supramundane path knowledge are called **the requisites of enlightenment.** Those dhamma are seven fold as the sections; foundations of mindfulness (*Satipaññhàna*), right exertions (*Sammapadhàna*), roads to power (*Iddhi pàda*), faculties *(Indriya*), powers (*Bala*), factors of enlightenment (*Bojjhaïga*) and path factors (*Maggaïga*). There are thirty seven requisites. Insight meditation should be done for the development of the requisites of enlightenment. Although the development of insight and the development of requisites of enlightenment are mentioned as two, they are one in practice. Developing insight is the development of the requisites of enlightenment. The developing the requisites of enlightenment is the development of insight.

The *yogàvacaras* who are developing insight should know the requisites of enlightenment in order to do it properly. Should know them and contemplate frequently. Should wisely inquire into the presence or absence of them in you. If anyone of them is not present in you, you should act in a manner that it occurs. The *yogàvacaras* who do not contemplate on the requisites of enlightenment will not know and realise the factors which concerns his meditation and as a result they will not complete it. They will not arrive at the supramundane path as

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long as these factors are not completed. The following seven clauses should be memorised in order to enable one to contemplate on the requisites of enlightenment in the proper order.

(1) Cattàro satipaññhànà: kàyànupassanà satipaññhàna§, vedanànupassanà satipaññhàna§, cittànupassanà satipaññhàna§, dhammànupassanà satipaññhàna§.

(2) Cattàro sammappadhànà, uppannàna§ pàpakàna§ pahàõàya vàyàmo, anuppannàna§ pàpakàna§ anuppàdàya vàyàmo, anuppannàna§ kusalàna§ uppàdàya vàyàmo, uppannàna§ kusalàna§ bhãyeyàbhàvàya vàyàmo.

(3) Cattàro iddhipàdà: chandidhipàdo, viriyiddhipàdho, cittiddhipàdo, vãmaïsiddhipàdo.

(4) Païcindriyàni: sadhindriya§, viriyindriya§, satindriya§, samàdhindriya§,pa□□indriya§.

(5) Pa□ca balàni: saddhàbala§, viriya bala§, sati bala§, samàdhi bala§, pa□□àbala§.

(6) Satta bojjhaïgà, satisambojjhaïgo, dhammavicaya sambojjhaïgo, pãti sambojjhaïgo, passaddhi sambojjhaïgo, Samàdhi sambojjhaïgo, upekkhà sambojjhaïgo.

(7) Aññha maggàni: sammà diññhi, sammà saïkappo, sammà vàcà, sammà kammanto, sammà àjãvo, sammà vàyàmo, sammà sati, sammà samàdhi.

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Four foundations of mindfulness

The consciousness which is not disciplined is a thing that haphazardly spreads around objects. The strength that is capable of fixing the mind on the required object without letting it roam about on fruitless and harmful objects is the foundation of mindfulness. Mindfulness is a special name for such a strength. This foundation of mindfulness directs the mind to go on the right path, as would a king controls the population and prevents them from going on the wrong path. If the mind of the *yogàvacara* is not controlled with the foundation of mindfulness, his meditation will not be performed properly. The mind will run in a different direction while the meditation is verbally uttered. Foundation of mindfulness will develop because of meditation without allowing the mind to roam. The development of the foundation of mindfulness develops the concentration and wisdom. Absorptions, paths and fruits will never be attained without the foundation of mindfulness. The foundation of mindfulness which is one dhamma is four-fold as,

Foundation of mindfulness on the contemplation of the body (*Kàyànupassanà satipaññhàna*)

Foundation of mindfulness on the contemplation of feeling (*Vedanànupassanà satipaññhàna*)

Foundation of mindfulness on the contemplation of consciousness (*Cittànupassanà satipaññhàna*)

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according to the position where the mind has to be established among body-feeling-consciousness-mind objects. Foundation of mindfulness on the contemplation of the body develops when contemplating on the formations belonging to corporality. Foundation of mindfulness on the contemplation of feeling develops when contemplating on the mentality of feeling. Foundation of mindfulness on the contemplation of consciousness develops when contemplating on the mentality of consciousness. Foundation of mindfulness on the contemplation of mind objects develops when contemplating on the mentality of mind objects.

Four right exertions

Esteemed human dhamma such as absorptions, paths and fruits cannot be easily attained by meditating with weak effort. The *yogàvacara* who expects to achieve such high dhamma should make a powerful effort which; will not be terminated because of disappointment due to non-achievement of goals after many years of meditation, goes forward and not backwards, will not be agitated due to whatever suffering to be undergone, will not stop on the way even if blood and flesh dries up and only the bones, skin and sinew remain. It is such effort which is called **right exertions**.

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Cakkhupàla *thero* meditated during the three months rains retreat (*vassàna*) without sleep, until he was blinded and attained Arahatship. **Pãtimalla** *thero* meditated without sleeping while crawling after he was unable to walk. A hunter mistook the crawling *thero* for a deer and shot an arrow at him. The *thero* removed the arrow which passed through his body, closed the entry hole, meditated sitting on a flat rock and attained *Arahatship* the same night. **Milakkha** *thero* kept wet straw on the head, dipped his feet in water when he felt sleepy and meditated to attain the fruit of non-return.

Right exertion is the effort like that of the Cakkhupàla *thero* and the like. Meditation should be done while protecting the body and life. Making effort and committing suicide is not meant here. The fruits of meditation can be seen only when the mind reflecting on the characteristics of formations during meditation contain the right exertions as in the case of *theros* like Cakkhupàla. As the meditation of the person who does not make a powerful effort is weak, such a person will not develop concentration and wisdom and attain the fruits of meditation in this life, even if he meditates for a long period of time. Although right exertion is one dhamma, there are four variations according to its result.

Making effort to overcome arisen unwholesomeness
Making effort to avoid unarisen unwholesomeness
Making effort for the arising of unarisen wholesomeness
Making effort to further develop arisen wholesomeness

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There is no special exercise required regarding these four matters. These four occur according to the practice of insight.

Four roads to power

The occurrence (*siddhi*) of some expected action is ***Iddhi***. Receiving something expected, arising of something expected and the development of something which was expected to be developed is *Iddhi*. The words *Iddhi* and *Siddhi* have equal meanings. The dhamma which assists *Iddhi* or *Siddhi* are *Iddhipàda*.

In this discussion on the requisites of enlightenment; the dhamma which the *yogàvacara* expects to develop, arise, acquire and attain regarding the *yogi* activities practised by one are *Iddhi*. Expressed in terms of purifications, the completion of the four kinds morality consisting purifications are four *Iddhi*. The preparatory concentration which belongs to the purification of consciousness is one *Iddhi*. Access concentration is one *Iddhi*. Five absorptions of the fine-material sphere are five *Iddhi*. The four absorptions of the immaterial sphere are four *Iddhi*. Five special powers (*Abhi□□à*) are five *Iddhi*. Purification of view is one *Iddhi*. The purification by overcoming doubt is one *Iddhi*. The remaining purifications are also separate *Iddhi*[s]. The dhamma which especially help the *yogàvacara* to attain these *Iddhi* are *Iddhipàda*. There are four roads to power as,

Road to power of intention/desire (*Chandiddhipàda*)
Road to power of effort (*Viriyiddhipàda*)

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Road to power of consciousness (*Cittiddhipàda*)
Road to power of investigation (*Vãmansiddhipàda*)

The powerful desire to create the *Iddhi* is the ***Chandiddhipàda***. The desire/intention of the king Daham soïóa who gave up the kingdom, saying this kingship is of no use and went to the forest is *Chandiddhipàda*. The consciousness which is bent towards *Iddhi*, weighted towards *Iddhi* and developed is ***Cittiddhipàda***. The powerful effort which is maintained until the *Iddhi* is arrived at and acquired is ***Viriyiddhipàda***. The sharp wisdom which is directed towards the *Iddhi* that sees the fear of hell and the fear of *Sa§sàra* is ***Vãmansiddhipàda***.

Five faculties

The dhamma which assists the supramundane path that controls the mind by making it comfortable towards the dhamma which consist of one's activities such as faith in the triple gem are the **[Spiritual] faculties**. There are five faculties.

[Spiritual] Faculty of faith (*Saddhindriya*)
[Spiritual] Faculty of effort (*Viriyindriya*)
[Spiritual] Faculty of mindfulness (*Satindriya*)
[Spiritual] Faculty of concentration (*Samàdhindriya*)
[Spiritual] Faculty of wisdom (*Pa□□indriya*)

The faith that has surpassed that of the normal people, accepts the virtues of the triple gem such as the Buddha, especially believes that the dispensation of the Buddha is directed towards Nibbàna and is developed by meditation is

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Saddhindriya. ***Viriyindriya*** is the same as the right exertions mentioned earlier. The mindfulness called foundation of mindfulness is ***Satindriya***. The powerful concentration acquired by meditation is ***Samàdhindriya***. Developed and sharpened wisdom is ***Pa□□indriya***.

A *yogàvacara* cannot attain the path towards Nibbàna without developing these faculties. The development of faculties should be done in a balanced manner. If one faculty achieves excessive growth, the other less developed faculties cannot perform their functions along with the more developed faculty. If the function of even one faculty is not performed properly, the supramundane path will not arise. Therefore, if some faculty over develops, one should stop the contemplation of the dhamma which resulted in the development of that faculty and let it deteriorate. Especially there should be a balance between the *Saddhindriya* and *Pa□□indriya* and between the *Viriyindriya* and *Samàdhindriya*. If the power of one of them becomes excessive the other faculty will fail to perform its function.

Five powers

The dhamma which are strong enough and cannot be subjugated by the dhamma opposed to, obstructs and retards the journey of the *yogàvacara* who traverse the supramundane path are ***Bala*** **(powers)**. There are five powers.

Power of faith (*Saddhà bala*)
Power of effort (*Viriya bala*)
Power of mindfulness (*Sati bala*)

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Power of concentration *(Samàdhi bala*)
Power of wisdom (*Pa¤¤à bala*)

The faith which has been developed in a manner unshakeable by non-faith is ***Saddhà bala***. The effort which cannot be shaken by laziness is ***Viriya bala***. The mindfulness which cannot be shaken due to being mislead is ***Sati bala***. The concentration that has been developed to a level that cannot be upset by restlessness is ***Samàdhi bala***. The wisdom developed to a level that cannot be controlled due to ignorance is ***Pa¤¤à bala***.

Seven factors of enlighenment

Does the noble disciple realise the four noble truths, at the moment of supramundane path entry, due to a collection of dhamma opposed to hindrances such as sloth and torpor, restlessness; such collection of dhamma is called "***bodhi***". The factors belonging to it are **the factors of enlightenment (*Sapta Bojjhaïga*)**. There are seven factors of enlightenment.

Factor of enlightenment of mindfulness (*Sati sambojjhaïga*)
Factor of enlightenment of investigation of the law (*Dhammavicaya Sambojjhaïga*)
Factor of enlightenment of effort (*Viriya sambojjhaïga*)
Factor of enlightenment of rapture (*Pãti sambojjhaïga*)
Factor of enlightenment of tranquility (*Passaddhi sambojjhaïga*)

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Factor of enlightenment of concentration (*Samàdhi sambojjhaïga*)
Factor of enlightenment of equanimity (*Upekkhà sambojjhaïga*)

The developed mindfulness referred to by the names of *Satipaññhàna - Satibala - Satindriya - Sammàsati* is ***Sati sambojjhaïga***. The wisdom developed by meditation and referred to by the names *Pa□□indriya - Pa□□àbala- Vãmansàiddhipàda - Sammà diññhi* is ***Dhammavicaya Sambojjhaïga***. Effort referred to by the names *Sammapadhàna - Viriya Iddhipàda - Virindriya - Viriyabala - Sammàvàyàma* is the ***Viriya sambojjhaïga***. The rapture consisting of insight consciousness arising due to the proper understanding of the characteristics such as impermanence of formations is the ***Pãti sambojjhaïga***. The mental factor of the tranquility of body and tranquility of mind which extinguishes the fire of defilements, subsides the mental factors consisting insight consciousness and brings about the cool nature is ***Passaddhi sambojjhaïga***. The concentration referred to by the names *Samàdhindriya - Samàdhi bala - Sammà samàdhi* is the ***Samàdhi sambojjhaïga***. The dhamma which maintains a balance between six factors of enlightenment such as mindfulness is ***Upekkhà sambojjhaïga***.

Eight path factors

Does the noble disciple overcome defilements, cross the *Sa§sàra* and arrive at Nibbàna due to some collection of

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dhamma; such collection of dhamma is called the path. The path is four fold as the path of stream entry, path of once return, path of non-return and path of holiness. Those path factors are eight in number as,

Right view (*Sammà diññhi*)
Right thought (*Sammà saïkappa*)
Right speech (*Sammà vàcà*)
Right action (*Sammà kammanta*)
Right livelihood (*Sammà àjãva*)
Right effort (*Sammà vàyàma*)
Right mindfulness (*Sammà sati*)
Right concentration (*Sammà samàdhi*)

The wisdom referred to by names such as *Vãmaïsiddhipàda - Pa□□indriya - Pa□□àbala - Dammavicaya sambojjhaïga* is the right view. The mental factor of thought conception (*Vitakka*) is right thought. Right speech, right action and right livelihood are three mental factors of abstention. The effort referred to by names such as right exertion is right action. The mindfulness referred to by names such as the foundation of mindfulness is right mindfulness. The one pointedness of mind (*Citta ekaggatà*) is right concentration.

Method of insight meditation

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Rerukane Chandavimala mahà thero

Ends

Sabbe sattà ca bhuåtà ca

Hitàca ahità ca me

Anumoditvànima§ pu□□a§

Pàpuõantu siva§ pada§ .

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